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CARPENTER'S EDITION.

ORTHOGRAPHICAL EXERCISES:

IN A

SERIES OF MORAL LETTERS:

TO WHICH IS ADDED,

A Selection of Essays, &c.

TAKEN FROM

THE BEST ENGLISH WRITERS.

BY JAMES ALDERSON.

LONDON: WILLIAM TEGG.

1863.

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ADVERTISEMENT.

In presenting to teachers and the public a new edition of Alderson's Exercises, any thing in the way of eulogium on the work, or its objects, would be superfluous. It has been long before the world, and the demand for it is decisive evidence that a large class of preceptors approve of the mode herein adopted for teaching the pronunciation of the English language. Editions designated as improvements on the original, have, however, from time to time been published, and the present one would probably never have seen the light had the Editor been able to admit that either the original or the subsequent editions possessed the degree of accuracy and purity that ought to mark all elementary books. In the following pages an attempt has been made to carry out the design of the author with greater precision and consistency than are accomplished even in the editions that

were got up under his own supervision; the numerous errors of succeeding editors have been eradicated by careful collation with the originals of the essays selected; all the matter comprising the original book, much of which had been suppressed, to make room for notes, neither valuable in themselves, nor necessary in a book avowedly all quotation, has been carefully restored; and the Editor now lays his humble performance before the profession and parents, in the hope that they will, on examination, see such evidences of improvement as will induce them to give a preference to Carpenter's Edition.

1863.

ORTHOGRAPHICAL EXERCISES.

1. LETTUR I.

MY DEAR HENRE,

You ar arrivd at an aje kapabl ov distingwishing the luvlenes ov vertshu and deformite of vise; I have hithurtu, with the most ankshus solissetude and attenshun, endevurd so to form your yung ideas as to make them bekum insenseble attatsht to the former. For the kompleshun ov your educashun, I have now plast you under the kare ov Mister H——, a most wurthe man and eksellent skollur. I hav rekwested him to inform me, from time to time, hwotever he ma diskuver lawdabl or blamabl in your konduct; and I hope, from his reports, I shall have mutch to applawd, littl to kondem. Farwel, my sun! remember, to be happe is to be good.

2. LETTUR II.

MY DEAR SUN,

THE kontents ov your lettur, hwitsh ashurd me how happe you found yourself in your nu sittshuashun, afforded me the gratest plezhur. My personal nolledje ov your Tutur, added to his jeneral karaktur, konvinse me that, in studdeing to deserve his affekshun and frendship, you wil obtane it. I perswade myself, tharefore, you wil, on your part, omit nuthing that may be kondusiv to the attanement ov so dezirabl an objekt.

With a ferm relianse that you wil endevur to merit the approbashun ov the good and wise, I subskribe myself,

Your truly affekshunate Father.

3. LETTUR III.

WEN you reflekt, my deer Henre, that the advise and instrukshun you derive from Mister H—— are kalkulated to make you bekum a yuseful and wurthe member ov sosiete, I feel a strong perswazhun that your gratetude to him will be proporshund to the benefits you wil reseve; that in evere word and akshun you will sho the attenshun and respekt du from the skollur to the mastur; that you wil attend to his instrukshuns with dillejense, and pay an implissit regard to his kommands. Be ashur'd, that in pursuing this kondukt, you wil, while you ar promoting your own welfar, ad esenshalle to the happiness of

Your affekshunate Father.

4. LETTUR IV.

YOU rekwest to be informed, my deer Henre, how oftn I wood wish you to rite: to hwitsh I ansur, that the resete ov your letturs will at awl times be a real plezhur to me; but that I ekspekt to ekspereence this sattisfakshun at leest wunce a munth.

To be kapabl of karreing on an epistolary korrespondense with eze and kredit to yourself, is wun ov the things I hope you wil akkomplish; I will endevur, therefore, in my nekst, to giv you a fu hints, hwitsh, if duly attended to, may fasiletate your impruvment in this importment brantsh ov *your edukashun.*

5. LETTUR V.

I PROMIZD in my last to give you a fu hints for your improovment in lettur-riting. There ar menne tretizes on this kind of kompozishun, but in my opinyun tha serv rather to perplex than assist. The most konsise and jeneral rules I kan give you ar, to let your langwidje be nattural and ezy, to avoid awl hyflown, farfetshd ekspreshuns, awl yuseles repetishuns; to your supereurs, rite with a bekuming konfidense, not assuming nor servyl; to your ekwals, with an engajing freedum; to your infereurs, with an affabilete that may prevent thare feeling thare infereorete; to awl with respekt: in a wurd, ekspres your thawts in riting as you wood in speking.

An attenshun to the abuv, my deer Henre, wil, I hope, soon enabl you to rite with eze; this obtaned, the praktis wil bekum deliteful.

6. LETTUR VI.

MISTER H——, in a lettur reseved from him a fu days sinse, speking of you, says—"I hav obzervd in your sun a kapasete kapabl ov komprehending his vareus studdes with perfekt eze to himself; but he pozzesses a fawlt very kommun to yung men, too grate a relianse on his talents: this makes him neglekt the proppur kultevashun ov them." This is a fawlt you must immedeatele endevur to korrekt. It is not suffishent meerle to pozzess abiletes—you must yuse your utmost dilejense to improov them; without a du attenshun to this, your noledje wil, at best, be very superfishal.

Wood you not konsider it a disgrace to permit thoze to hoom Provedense has been les liberal to exsel you? Yet this wil inevetable be the kase, unles you ar fermle determind to exert yourself, and to embrase evere opportunete ov improovment.

7. LETTUR VII.

DEER HENRE,

I EXSPEREENST the gratest delite in the peruzal of your last, whare you ashure me ov your gratetude for my advise, and your determinashun to profit by it. After an ashuranse thus givn, I wil not allow miself to dout the propriete ov your kondukt. Bare in mind, my sun, that a prommiz must alwaz be held sakred. I therefore strongle rekummend the gratest kawshun in this partikular. Be wel konvinst that you ar kapabl ov perfoming hwotevur you engaje to do; and, having wunse given your wurd, let no temptashun hav powr to make you retrakt: it is no exkuse for a breetsh of prommiz that the fulfiling ov it wil be attended with injure to yureself; this shood hav bin your konsiderashun before you gave it. The man hoo pays no attenshun to this important duty is justle esteemd kontemtebl.

8. LETTUR VIII.

I LERN with mutsh satisfakshun from Mister H——, that you hav formed an intemase with a Mister Tomson, wun ov his pupils, ov hoom he speeks in the hyest terms. The happenes or mizzere ov a grate part ov the wurld depends upon the konnekshuns that are formed in the erle *part ov life:* you wil tharefore reddele forese ov

hwot grate importanse it is to be kawshus in the tshoise ov our kumpanyuns. Let me rekummend to you the utmost serkumspekshun on this hed; be wel ashurd that the man you ma be inklind to selekt az your frend has kwolletes to merit that appellashun: hwhen the jeneral tenur of his kondukt has givn you this proof, admit him to your entire konfedense, nor suffer enne tshanje of serkumstanses to dimminish a regard founded on integrete and vertshu.

9. LETTUR IX.

My last to you treeted upon the good or ill konsekwenses attendant upon the tshoise ov our assosheates: the subjeckt is of importanse; I kannot, therefore, dismiss it without a fu more obzervashuns. I strongle rekummended the kawshun nessessere in the tshoise ov a frend. I further advise you, in your selekshun of kompanyuns, to hav them wel tshozen, and fu in number. Be kurtsheus, be affabl to awl, but be not intemate with enne; the inkonvenyenses ov a numerous akwantase ar obveus in awl sittshuashuns ov life; to the man ov rank and fortune, they too frekwentle kawz that time to be past in dissepashun hwitsh mite be profetably employd in studde, or yusefulle in the servis of his kuntry; to the man of bizness, tha frekwentle operate to his entire ruin, by drawing him from the necessare attenshun his affares rekwire; in the lower klasses of life, we ar daly shokt with instanses ov depravete hwitsh have thare orrejin from the same sorse.

I hope, my deer Henre, you will proffit by these

obzervashuns, and that on awl okkashuns I shal derive a happenes in subskribing myself

Your affekshunate Father.

10. LETTUR X.

MY DEER SUN,

As I intend in this seryz of letters to tutsh upon evere subjekt by hwitsh you may be advantajd, I shal konsekwentle hav to menshun several partikulars for your rule of kondukt whare I have not obzervd you fawlte: but you wil derive a benefit from my remarks, as tha wil serv as insentivs for your perseveranse in the praktis of hwotevur is kommendabl.

In the katalog of vertshus, klenlenes bares a konspikuus figger. The persun hoo neglekts the distsharje ov this verre nessessarre dute, must, in some mezzhur, offend evere kumpany he goze into: you kannot be too egzakt on this hed; never permit the slitest apperanse ov neglekt either in your persun or apparel. It is vere kommon for thoze hoo ar defishent in this partikular, to pretend they hav not lezhur for this nisete; thare is too mutsh troubl, too mutsh fateeg, attending it: to sutsh I shall kontent miself with applying the obzervashun of the kloun—"I kannot imadjin how thoze pepl kontrive who koam their heds evere day; for my part, I find it diffekult enuf to koam mine wunse a week."

11. LETTUR XI.

YOUR Tutur, in his remarks to me upon you studdes, obzervs, that (konfiding in your *abiletes) you ar too* apt to defer the performance of

them to the last minnit. You wil find, my deer Henre, upon a littl reflekshun, that this is a mutsh grater fawlt than you ar aware of. I dare say you wood feel yourself a little offended if you were akkuzed of indolense; yet the akkuzashun wood be just: I need only adduse your kondukt on this hed to proov your gilt.

Konsiderd thus, I am perswaded you will luze no time in recktefying this errur. The mistshevus konsekwences ov indolence ar too glaring to rekwire enumerating; I scrupl not to afferm it a hanous vise.

Remember, whare mutsh is given, mutsh will be rekwird, but hwilst this monstur is your kumpanyun, you wil give but a retshid akkount of the talents intrusted to your kare.

12. LETTUR XII.

DEER HENRE,

As you must be konvinsd the rools I preskribe for your kondukt are kalkulated to promote both your prezent and futeshure happenes, I feel a relianse that you reseve my lektshures with gratetude; and that you wil return me the only rekkumpense I kan dezire, your best endevurs to proffit by them.

I shall in this lettur rekkummend the most skrupulus regard to truth and sinserite. In evere transakshun in life, you wil find hwot supereur advantajes ar obtaned by the konstant yuse of these eksellent kwalletes: in the same proporshun as the substance eksedes the shaddo in valu, the realete of a vertshu eksedes the appeerance of it.

The *sinseer* uprite man wil pozzes that happenes

hwitsh is the shure reward ov konshus rektetude. He wil not onle find his akkount in the esteme ov awl good men, but hwot is ov infinite grater importanse, wil obtane the approbashun of that awl-wize benevvolent Being hoo formed us, and to hoom the inmost resesses ov the human hart ar known.

13. LETTUR XIII.

Having hendevurd to sho the advantajes of truth and sinserite, let us obzerv the kontrast by tutshing upon her oppozits, falshood and dissimmulashun.

I beleve it wil not be found a verre diffekult task to proov hware the advantage lies; for, admitting the dissemblur to obtane the objekts he is in pursute ov, by impozing himself upon the world for hwot he is not, it is impossibel, but, soonur or latur, he wil be diskuvurd; Natshure kannot alwayz ware a disgyze; she must at times appere in her nativ kullurs; and the dissembling hippokrit, thus brawt to lite, will reseve the just reward ov his perfede. At this krisis, hwitsh wa will he turn for kumfort? Kan he ekspekt to find it from his fello kretshures, thoze hoom he has bin in the konstant habit of deseving? Kan it be found in his own hart? Impossebl. A konshence loded with gilt must be mizzerabl. Kan he (after a life spent in falshood and dissimulashun) dare to raze his eyes to that Being, hoo is the essence ov truth? On evere side the prospekt is ekwalle drere, and the dissembler wil be oblijd to aknollidje the wickednes, the folle of his konduct, and that sin*serete alone is* tru wisdom.

14. LETTUR XIV.

DEER HENRE,

THARE is not a vertshu I wood more strongle rekkummend the praktis ov than perseveranse; it is in vain to ekspekt to make a konspikuus figger, or even a respektabl wun, without it; with it, there is nuthing, however seemingle impossibl, but may be obtand.

Demosthenes is the most memmurrabl instanse I can giv ov wun aktuated by this noble vertshu. With evere defekt for an orratur, Demosthenes woz determind to be wun. He stammurd ekssessivele, had a week vois, a thik way ov speeking, and breethed very quik. To surmount theze obstakls, he put smawl pebbls into his mouth, and in this manner wood repeet verses without interrupshun, wawking at the same time up or down steep or diffekult plases. He had kontrakted an awkwurd manner of shrugging up his shoulders: to remmede this, he praktist in a narro kind ov pulpit, over hwitsh hung a sharp instrument, in sutsh a manner, that, if in the heet ov akshun this moshun eskaped him, the point reminded him ov his errur. Thus, by perseveranse, Demosthenes, hoo in his first essa was hist by his awdeturs, bekame so sellebrated that awl Greece kame to Athens in krowds to heer him.

5. LETTUR XV.

IT is but too kommun, my sun, for thoze hoo ar blest with abilletes and fortunes to assume a hawty supersilyus deportment; to konsider sutsh as ar *plast by Provvedense* in a more humbl sfere

as beings of a different nature to themselvz, as sent into the wurld meerle to add to thare grattefekashuns, and to minnister by thare industreus labur to the lugzureus appetites of theze fansid lords of the kreashun: not konsidering the soarse hwense thare blessings ar derivd, they arrogate to themselvz a merit hwitsh has no egsistense but in thare own emadjenashuns.

The welthe man has indeed abundant rezon to sho his grattetude: to him the meens are givn to diffuze happenes to awl around: he has the powur to dispel the sorros ov the indejent; to tsheer the hart ov the diskonsolate widdo; to bekum a farther to the fartherles; but when, insted ov employing his ritshez and power to thoze benevvolent purpozes, he skwandurs the former in idl dissepashun, and makes yuse of the latter to injur, harras, and oppres his poor nabur; instead of a blessing, he may verre propperle be konsidered a pest of sosiete.

16. LETTUR XVI.

MY DEER SUN,

I THANK you for your lettur, and the essa hwitsh akkumpanyd it: with the lettur I am mutsh plezed; and more partikularle so with the subjekt; you kood not hav treeted upon a noblur wun than Merse. I flatter myself the sentements you have eksprest upon this egzalted vertshu ar the jenuin effuzhuns ov your hart; that you wil nevvur lose site of this god-like kwollete, but remembur that

"Merse is twise blest;
It blesseth him that givs and him that takes:

'Tis mitiest in the mite; it bekums
The throned monnark bettur than his krown;
His septer shows the forse of temporal powr,
The attrebute ov aw and majeste,
Hwarin doth sit the dred and feer ov kings;
But Merse is abuv the septurd sway,
It is inthroned in the harts of kings!
It is an attrebute ov God himself!
And erthle pouur doth then sho likest God's
Hwen Merse sezons justis."

17. LETTUR XVII.

It is the remark ov an eksellent riter, that "Ingratetude is a krime so shameful, that the man woz nevur yet found who wood aknolledje himself gilty of it." The obzervashun is sertainle founded in truth; tho we ar shokd with daly instanses of this detestabl vise, thare is not a persun but would entur his protest against the kommishun ov it.

Ingratetude to our Kreator is, alas! but too prevvalent; and heer I am apprehensiv very fu indeed kan totalle akkwit themselvz. From his beneffesent hands we reseve akkumulated benefits, yet, duz enne thing happn kontrare to our kontrakted ideaz, our blessings ar forgotn; we ar restless and impashent to obtane that, the pozzeshun of hwitsh wood, in awl probabilete, destroy the happeness we at present enjoy.

Humanete shudders at the ingratetude too frekwentle shown by tshildren to thare parents. And heere, did not the melankole proofs kontinualle prezent themselvz, we shood skarsele think it possebl that, forgetting the tyz ov natshure, the thouzand oblegashuns du to the awthurs of thare being, tshildren kood, for the numerus benefits tha have resevd, make them feel in return,

"How sharpur than a serpent's tooth it is
To hav a thankles tshild!"

Your kondukt, my sun, makes me hope this bittur anggwish is not rezerv'd for

Your affeckshunate Father.

18. LETTUR XVIII.

INGRATTETUDE to our bennefakturs wil be found ekwalle prevvalent with the instances menshund in my last. A slite retrospekt of mankind wil furnish us with glaring proofs; I shal kontent miself, however, with produsing the folloing:—

Camillo woz at a verre erle aje depriv'd ov his parents, hooz serkumstanses wer so deplorabl, that thare effekts were not neer suffishent to discharje thare dets. The child, in this destetute kondishun, woz taken by Honestus, the frend ov the deseest's parents. With a farther's tendurnes he reerd the yuth; gave him an eksellent educashun, and at a proppur periud plast him with an oppulent merchant; his abilletes soon made him ov konsekwense; his mastur offurd him a share ov his bizness; and his jennerus patron advanst the munne rekwezit for the undurtaking. By a trane ov unfortunate events, Honestus, in the dekline ov life, is redoost to pennure; and the kruel ungrateful Camillo, roling in affluense, permits the benevvolent frend ov his youth to ware out the remandur ov his days in indejense and obskurete.

The infame of Camillo, at the time it razes your indignashun, wil, I flattur myself, giv you a just *abhorrense* ov this detestabl vise.

19. LETTUR XIX.

It is the wish of all mankind to be happe, and yet how verre fu attane this blessing. This shood appeer stranje, sinse the rode to happenes is direkt and plane. It konsists in this singl wurd, Kontentment. To the man pozzessing this frame ov mind awl natshure wares a smiling aspekt; he is happe in himself, and kommunekates a kynd ov happeness to awl around. Did we estemate as we awt the blessings we enjoy, abundant rezn wood be found for kontent. Our serkumstanses ar nevur redoost to so lo an eb, but thare wil be sum miksture of merse and favur diskuvvurd; we shal stil se menne in a more destetute sittshuashun than ourselvz; and it is ingratetude to God to be kontinualle fretting at our disappointments, and overlooking our advantajes.

Men argu very absurdle hwen they say, kood we attane sutsh a kumfurt we should be happe; our wishes ekstend no further: yet the objekt obtan'd, they find themselvz ekwalle remote from happenes as before; nu wants wil kontinualle pres forward, and the mind wil remane as dissatisfide as at hur first setting out.

It appears then, from the abuv, the only tshanse we have for happenes is, to be perfektle contented in the sittshuashon in hwitsh Provvedense has plas'd us, and that it is our duty to

> "Submit in this, or any uthur sfere,
> Sekure to be as blest as we kan bare."

20. LETTUR XX.

DEER HENRE,

THE propensetys with hwitsh we ar born, hwether ov a vertshuus or vishus kind, wil, in proporshun to the enkurridjement they reseve, grow up with our yooth, and as we inkrese in yeers obtane a fermur pozzeshun ov the mind. It behoves us, then, with the most skrupulus attenshun, to egzamin ourselvz; to presevere with unremitted egzershun in promoting the lawdabl, and eksterpating the base kwolletys we pozzes.

There kannot, I shood think, be a more retshid sittshuashun than to be in det, without a prospekt of being abl to distsharje the demands we ar liabl to. Wun wood suppoze it impossibl the man given to kontrakt dets shood no, that the moment he transgresses pament, his kredetor has the pouur ov taking from him the deerest blessing of life, his libberte; that without defamashun he kan konfer on him the most opprobreus titl, that of being unjust. Added to this, kan there be enne thing more humileating than to be afraid to se enne man brething? Yet this is the presise sittshuashun of the dettur.

Be it your kare, my sun, to shun this disgrase; repress evere inclenashun of pozzessing hwot yu hav not the meens ov obtaning; never permit your ekspenses to ekwal your inkum, nor suffer enne indusement to make yu inkur a demand yu hav not ampl meens to anser.

21. LETTUR XXI.

"'Tis Slandur,
Hooze edje is sharpur than a sord; hooze tung
Outvenums awl the wurms ov Nile! hooz breth
Rides on the posting winds, and doth beli
Awl korners of the wurld. Kings, kweens, and states,
Maids, matrons—nay, the sekrets ov the grave,
This viperrus Slandur enturs."

THUS justle duz Shakespere, the grate mastur ov the human mind, speek ov this hateful, this kowardle vise. I give it a plase in these letturs, bekawz I wood have you partikularle on your gard against suffering it, in the slitest degre, to find a harbur in yur boozum. The publick robbur, as vued with the kalumneatur, appeers an innocent karactur; the formur sezes your propurty, and there the injure ends; but the detraktur, like the basest ov assassins, stabs in the dark, and gives a mortal wound to your reputashun, hwilst himself is not in the leest bennefitted by the irreparabl injury he has dun, eksept in the grattefekashun of his malevvolent dispozishun.

22. LETTUR XXII.

MY DEAR HENRE,

IT is not suffishent that in yourself you ar no slandurur; you must go further: you must shut your eers against skandel, and rezolv never to lissen to the envenumd tale. The resevur of stoln goods bekums a parte in the theft: in the same mannur, he who lissns to the resital of his nabur's errurs (hwitsh, if not invented, ar no dout hile aggravated), bekums an aksessare in the kalumne, and in gilt fawls but littl short of the repourtur.

If the kondukt ov uther men bekum the toppik ov your konversashun, ekspasheate on thare vertshus, but hav nuthing to do with thare defekts. The best of us, my sun, are but too fawlte, and it would bekum us mutch bettur to endevour sereusle at amending hwot is rong in our own dispozishuns, or to speek in the wurds of Skriptshure,—"To draw the mote from our own i, before we attempt to meddl with the beem that is in our bruther's i."

23. LETTUR XXIII.

DEAR HENRE,

In rekkummending perseveranse and industre, I wood not be understood to be an eneme to amusement; relaksashun is ekwalle nessesserre to the health of the body, as studde to the improovement of the mind; but kare must be taken to make tshoise ov sutsh plezhurs as will not have a tendense to injur the objekts tha are ment to serv.

Wawking and riding, eksersizes that kawl forth ajilite and egzershun, wil, at the time tha ad strenkth to the body, give addishunal vigur to the understanding. This wil stil reseve a furthur improovement, by devoting a porshun ov our time to the societe of a fu selekt frends; whare, in tsheerful innosent konversashun, the aktiv pouurs of the mind may be displayed, and the sole insenseble led to the luv and praktis ov vertshu.

Thare ar also public amuzements, hwitsh, modderately pursued, will be servisabl: of theze the staje stands foremost, hooze end is, "To hold as 'twere the mirrur up to natshure, to sho vert*shu her own fet*shure, skorn her own image, and

the verre aje and body ov the time its form and presshure."

Thus, my deer Henre, may ours of lezhure be proffetable dispozd of, and amuzement thus pursued wil kawz us to return to our several dutys with redubbled ennerje.

24. LETTUR XXIV.

Evere pursute immoderatele givn wa to, defeets its own dezine: thus, amusement, hwen it is sufferd to bekum our tscheef konsern, lozes its valu, pawls upon the senses, and that hwitsh by its modderate yuse wos a sourse of plezhur, bekums by the abuse a real pain.

I rekkummend to you therefore alwaze to be upon your gard, to watsh yourself narrowle; and shood you perseve the luv ov amuzement ganing an ascendensy in yure mind, shun it as you wood a kontajun; fly to yure studdes, to the attanement of nollidje and vertshu: theze will proov a sheeld agenst the allurements of vise, and, wunse obtaned, wil pave the wa to lasting and sollid happenes.

An inordenate luv of plezhur is destruktiv to all klasses of mankynd; to the jentlman it tends to certain disonnur; to the man of biznes, it kawzes that irrezolushun and prokrastenashun hwitch leeds to bankruptcy; and on awl its deluded voteres it entales sertin mizzere.

I am perswaded these konsiderashuns wil have du wait with you, that you wil not permit amuzement to obtane the furst plase in your mind, but wil pursu it onle as a necesserre releef from the dutes of life.

25. LETTUR XXV.

MY DEAR SUN,

I RESEVD your lettur, and am delited with the karaktur yu giv me ov yure yung frend. You deskribe him as being affabl, oblijing, komplezant; as wun who plezes awl, and with hoom awl are plezed. Yure warm and annemated kommendashuns make me hope that you see those ameabl kwolletes in thare true lite, that you wil endevur to imetate so good an egzampl, and to let the koppe ekwal, if possebl, the orijenal.

There is nuthing we awt more to inkurridje in ourselvz and uthers, than good-natshure. Wer this kwollete in more jeneral yuse, wood men in ekstshanje for envy, mallis, and injustis, substetute the jentler vertshus ov kyndnes, benevvolense, and good-wil to eatsh uther; the kalametes insedent to humanety would be materealle lessend, and the paths ov life, too often strewd with thorns, would be kuvvurd with rozes.

I shal konclude this letter in the wurds ov Mr. Addison:—

"Good-natshure is more agreeable in konversashun than wit, and gives a sertin air to the kountenanse hwitsh is more ameabl than buty. It shows vertshu in the farest lite; takes off in some mezhur from the deformete ov vise, and makes even rolle and impertenense supportabl."

26. LETTUR XXVI.

I KNOW not, my deer Henre, a kwollete so injureus to the puzzessur as wit; hwen used *without diskreshun*, and even hwen kuppled with

good-natshure, it wil be found at best but a danjerous kompanyun. The pretendur to wit, hoo, under the idea ov displaing his abilletes, levels his jokes at randum, regardless ov the feeling ov thoze who smart undur the lash of his riddekule, wil soon diskuvur, that if the satire be applawded, the satirest will be despizd. Pepl ar very apt to enjoy a jest at the ekspense ov their nabur; but when tha reflekt tha are ekwally liabl to bekum the nekst objekts ov it, they will unite their forses agenst the kommun enemy; and tho tha kontinu to like the trezun, wil detest the tratur. The good-natshurd wit, hoo, from the natshural liveliness of his dispozishun, nose not how to avoid the propensete of jesting; hoo, being an enemy to nun, imadjins himself sekure from making enemyz; shood rekkollekt, that unles the persun playd upon be ekwalle good-natshurd, (a tshanse very much against him) the attak innosentle givn will be returned with asperete.

The danjur ov wit is thus butefulle deskribd by Sterne:—

"Trust me, this unware plezzentry ov thine wil, soonur or latur, bring the into skrapes and diffekultes, hwitsh no aftur-wit kan ekstrekate thee out ov: too oft I see it happns in thoze salles, that the person laft at konsidurs himself in the lite of the persun injurd, with awl the rites of sutch a situashun belonging to him; and hwen thou vuest him in that lite, too, and rekkunest upon his friends, his famele, his kindred, and allize; and musterest up with them the menne rekrutes hwitsh wil list under him from a sense of kommun danjur, 'tis no extravagant arithmetik to say, that for

evere ten jokes thou hast got an hundred ennemes; and till thou hast gon on and raz'd a swarm ov wosps about thine eers, and art half stung to deth by them, thou wilt nevvur be konvinst it is so."

27. LETTUR XXVII.

He that is truly polite knows how to kontradikt with respekt, and to pleez without addulashun; and is ekwalle remote from an insippid komplazanse and a lo famillearete.

I do not rekkollekt evvur to have met with a justur deffenishun of good-breeding than the abuv: it points out, in konsise but forsebl wurds, the differense between jennuin and affekted politeness, and planele shows the kwollefekashuns nessesserre to the attanement ov the formur.

In konversashun, hware differrense of opinyun wil natshuralle arize, hwen we ar thurrole konvinst our arguments ar founded on rezon and ekwete, a ferm, but at the same time respektful adherense to them bekums a dute, and kannot be konsiddurd as an impeetshment ov our politenes.

Kandur and sinserrete ar jeneralle akkumpanyd with true polyteness: the man aktuated with just ideaz ov this kwollete, wil give attenshun and respekt to merrit, in hwotevur humbl garb she may be kloth'd; but at the time he pays a defferense to vertshu he wil dizdane to flattur and pa koart to welth and oppulense, hwilst the pozzessur of them inherits vises hwitsh his hart abhors.

28. LETTUR XXVIII.

DEER HENRE,

The afflikting intellegense I am about to

kommunekate wil, I am konvinst, kawz you the gratest unezenes; but before I relate the partikkulars, I wood wish you to bare in mind, that the events hwitsh okkur to us in this life ar direkted by an awl-wize Provvedense, hoo nevvur afflikts his kretshurs but for thare ultemate bennefit; and to hooz dekreez it is our dute without a murmur to submit.

No, then, the wurthe Mr. Wilyams, to hooz frendle attenshun you ar so mutsh indetted, is gon to reseve the eternal reward ov a life invareable spent in the praktis ov evere vertshu that kood adorn the kristyun; about a week sinse a violent fevur seez'd him, hooz approtshes wer so rappid, that they bade defianse to awl the skil that kood be yuzed for his prezzervashun; he died the thurd day aftur he woz attakt, leeving his relatives and frends in the deepest afflikshun at thare hevve loss.

Hwilst you, my sun, pa the tribute ov a teer to the memmure of this wurthe man, let the reflekshun ov his grate gane soff'n your greef; let his sudd'n departshure bring strongle to your mind the unsertente ov evere erthle thing; let the remembranse ov his vertshus induse you to emmulate them, and kawz yu so to liv, that when it shall pleez the Awlmite to kawl yu from this wurld, yu may be abl to oba the awful summunz without feer.

29. LETTUR XXIX.

AMUNG awl the kwolletes of the mind, tho' thare are menne more shining wunz, I no nun so trule valuabl as diskreshun: pozzessing this, tho we should have but modderate abilletes, we kannot

avoid making a respektabl figger in life, and shood verre rarele fale of suksess in whatevur we undertook; without it, our akkwirements (no mattur how grate tha ar) wil proov but of littl importanse; na, wil perhaps tend onle to our injure, by making the mind aktiv to its own prejjudis.

Diskreshun stamps a valu upon awl our uther kwolletes; it instructs us to make yuse of them at proppur times, and to turn them onnorable to our advantaje; it shows itself alike in awl our wurds and akshuns, and servs as an unerring gyde in evere okkurrense ov life.

The diskreet man duz not onle find bennefit from his own tallents; the kwollefekashuns ov uthers wil be obzerv'd by him, and he will be kareful to attane thare perfekshuns, and konsekwentle to be advantaj'd by them.

I kood point out menne uthur good konsekwenses rezulting from diskreshun; but hope I have sed suffishent to proov its valu, and to make you emmulus to attane this essenshal vertshu.

30. LETTUR XXX.

Tsharrete, my deer sun, is amungst the vertshus I hope to se tsherisht by you; and here I wood not be understood to meen merele the relieving our nabur's wonts, but that tsharrete hwitsh konsists in the most liberal sentements and enlarjd affekshuns to awl; hwitsh inklines us to think wel of evere wun; and insted of surmizing evil hware thare is nun, rather induses us to doubt the reallete of it hware it is; hwitsh kawzes us to *respekt vertshu* in hwotever sittshuashun she may

have taken her abode, and to detest nuthing but meen, sordid, illibberal opinyuns.

The man endued with this most nobl kwollete of the sole, will be ankshus to konseel the defekts of his nabur, zellus to wipe enne unmeritted stane his reputashun may have sustaned; he will rejoise at enne good that may har akkrued to him, wil lament his misfortunes, and wil, to the utmost of his pow'r, soff'n and alleveate them. Pozzessing this godlike kwollete, he will be happe himself, and the soarse of happenes to awl around him; ekwalle a stranjur to enve, mallis, and the hole trane ov sordid pashuns, he wil ekspereense those delites, hwitsh are the sure attendants ov a life yuneformle spent in the praktis of good-will and benevvolense.

31. LETTUR XXXI.

My last treted ov that brantsh ov tsharrete hwitsh regards our affeckshuns to awl mankynd; let us pursu the subject, and konsidur it as egzemplefi'd in our akshuns; and heer I may ventshure to assert, that he hoo pozzesses the formur wil rarele be found defishent in the lattur.

To the bounteful hand ov our great Kreator we ar indetted for the vareus blessings we enjoy: nor kan we make him a return more akseptabl than "To deel out bread to the hungry, and to bring the poor that are kast out to our hous; hwhen we se the naked, that we kuvvur him, and that we hide not ourselvz from our own flesh."

Besides the sattisfakshun the mind must reseve in the kontemplashun of a benevvolent akshun, hwot annemated hopes must akkumpane the thawts ov the tsharretabl man, hwen he reflekts on these

wurds ov our Saveyur : — "Kum, ye blessed tshildren ov my Father, inherit the kingdum prepar'd for you from the beginning ov the wurld."

At the time we ar releving the wonts ov the poor, we must endevvur to diskrimmenate the dezerving from the unwurthe ; to be kareful that hwot we hav in our pow'r to giv be not lavisht on the idl importshunate begger, but bestowd on the realle unfortshunate, on thoze hoo by unavoidabl misfortshunes are fawln from affluense to pennure ; on industreous famelys laburing undur nesessetes and wont ; on sutch as are worn out with labur or disabl'd by siknes from erning thare subsistence : theze ar the objects we are bound to releve, and be ashur'd, my Sun, "With sutch sakkrefises God will be wel pleez'd.

32. LETTUR XXXII.

MY DRER HENRE,

THE subjekt ov wun ov my formur letturs woz Good-natshure ; by hwitsh I ment not to be understood merele that konstetushunal good-natshure hwitsh is bawn with us ; no gratur degre ov merit is du to us on this akkount, than for enne uther fortuetus kwallete we may tshanse to pozzess ; but this gift will form an eksellent foundashun to wurk upon, and by a rite applekashun we have the powr to improov it into a morral vertshu.

Hwilst our good-natshure is shown indiskrimmenatele to awl ; hwilst we lavish our favurs and besto our regards ekwalle to the vishus as to the vertshuus ; hwilst no superior attenshun is paid to *merrit*, but awl alike share our libberallete, we ar

grosle misapplying this tallent, and insted ov merritting praze we deserv senshure.

Our good-natshure wil be trule shown hwen employd in ernestle endevvuring, by kynd and jentl admonishun, to draw the rash unthinking man from vise and folle; to give our protekshun to the deserving; to assist him, even tho some inkonveneense, or the risk ov part ov our proppurte, may rezult to ourselvz from it.

This is the tru kritereon of good-natshur; thus employing it for the jenneral bennefit ov mankynd, we shal, hwilst distcharjing our dute to the kommunete, essenshalle promote our own happenes.

33. LETTUR XXXIII.

I HAVAWLREDDE rekkummended eksersise to you as absolutele nessesserre to the helth ov the bodde; anuther eksellent prevervativ is temperanse. Hware our avvokashuns ar ov sutsh a kind as to prevent our having suffishent opportunities for eksersize, this wil be found a good substetute; it awlso pozzesses thoze pekuleer advantajes beyond awl uthur menes, that it is in evere man's power to praktis it, at awl sez'ns and in awl plases, without ekspense, loss ov time, or interrupshun to bizness.

It is not in my powr to la down enne presize rules for your guvvernment on this point; the konstetushun of men being so vareus, that hwot in wun mite be temperanse, wood in another be ekses; therefore, hwotevur is nessesserre for the prezervashun ov our boddes, hwotevur kums within the bounds ov modderashun, and hwot transgresses thoze bounds, must be left to our own judgment; but if we be determind to avoid awl superfluete in

idl importshunate begger, but best
realle unfortshunate, on thoze hoo by
misfortshunes are fawln from affluense
on industreous famelys laburing und
and wont; on sutch as are worn out
disabl'd by siknes from erning thare
theze ar the objects we are bound to
be ashur'd, my Sun, "With sutch sak
will be wel pleez'd.

32. LETTUR XXXII.

MY DRER HENRE,

THE subjekt ov wun ov my form
Good-natshure; by hwitsh I ment not
stood merele that konstetushunal g
hwitsh is bawn with us; no gratur d
is du to us on this akkount, than f

grosle misapplying this tallent, and insted ov merritting praze we deserv senshure.

Our good-natshure wil be trule shown hwen employd in ernestle endevvuring, by kynd and jentl admonishun, to draw the rash unthinking man from vise and folle; to give our protekshun to the deserving; to assist him, even tho some inkonveneense, or the risk ov part ov our proppurte, may rezult to ourselvz from it.

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It is not in my powr to la down enne presize rules for your guvvernment on this point; the konstetushun of men being so vareus, that hwot in wun mite be temperanse, wood in another be ekses; therefore, hwotevur is nessesserre for the prezervashun ov our boddes, hwotevur kums within the bounds ov modderashun, and hwot transgresses thoze bounds, must be left to our own judgment; but if we be determind to avoid awl superfluete in

idl importshunate begger, but best
realle unfortshunate, on thoze hoo by
misfortshunes are fawln from affluense
on industreous famelys laburing und
and wont; on sutch as are worn out
disabl'd by siknes from erning thare
theze ar the objects we are bound to
be ashur'd, my Sun, "With sutch sal
will be wel pleez'd.

32. LETTUR XXXII.

MY DRER HENRE,

THE subjekt ov wun ov my form
Good-natshure; by hwitsh I ment not
stood merele that konstetushunal g
hwitsh is bawn with us; no gratur d
is du to us on this akkount, than f

grosle misapplying this tallent, and insted ov merritting praze we deserv senshure.

Our good-natshure wil be trule shown hwen employd in ernestle endevvuring, by kynd and jentl admonishun, to draw the rash unthinking man from vise and folle; to give our protekshun to the deserving; to assist him, even tho some inkonveneense, or the risk ov part ov our proppurte, may rezult to ourselvz from it.

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our sustenanse, we shal verre rarele er; sinse it is in evere wun's power to judje hwot porshun of nurrishment his konstetushun rekwires.

Natshure not visheated by habit is ezele satisfied; she kontents herself with rezonabl and modderate refreshment; but wunse givn up to the dominyun of kustum, hur dezires ar boundles; the more tha are induljd, the more egur tha bekum: nor wil tha sees to egzert thare swa, til our rezen and undurstanding be entierle subdu'd, and awl that is valuabl in life fawl a sakkrefise to the inordenate induljense ov our appetites.

34. LETTUR XXXIV.

As nuthing kan be more disgusting in sosiete than an assuming arroganse, so nuthing wil more strongle kommand attenshun and respekt than moddeste: this kwollete bekums us at enne aje, and in awl sittshuashuns; but is more pekuleerle inkumbent on a yung man just emerjing from his studdes, and enterring into the bizze senes ov life

Remembur, therefore, (hwotevur advantajes you may hav deriv'd from yure natshural abilletys being kultevated, and I flattur miself in a grate mezhure matur'd, by the aid of an eksellent edukashun) never to obtrude your opinyun upon enne subjekt; lis'n with attenshun to the obzervashuns of uthers, and endevvur to retane sutsh remarks as may ad to your jenneral stok of nollidje: if you be askt for your sentements on the mattur in dispute, giv them with a respektful diffedense; and shood it happ'n that your arguments hav suffishent wate to giv you a decided supereorete ovur your opponents, yuze your advantaje with modderashun;

and on awl okkashuns appere more solissetus to gane instrukshun from thoze with hoom you konverse, than to offur it.

By pursuing this kondukt you wil obtane menne and grate advantajes: thoze hoo set but a modderate prise on thare own merrit wil not fale to be valu'd and esteem'd; hwilst the man hoo, from his are, his hawty treetment ov uthurs, and his fansyd supereorete ovur them, givs himself kreddit for a gratur porshun of nollidje than he has in his powur to produse if kawld upon, wil find mankynd verre redde to kawl in kwestshun the abilletys he realle pozzesses, and apt to konsidur him in no uthur lite than as an impostur, hoo has endevvurd to impoze himself upon the wurld for hwot he is not.

35. LETTUR XXXV.

"Look round—The reks ov pla behold,
Estaits dismembur'd, mortgaj'd, sold!
Thare ownurs, not to jales konfin'd,
Show ekwal povvurte ov mind.
Sum, hoo the spoils ov naves were made,
Too late attempt to lern thare trade;
Sum, for the folle ov wun our,
Bekum the dirte tools ov powr;
And, with the mersenerre list,
Upon kourt tsharrete subsist:
You'l find at last this maxim tru,—
Fools are the game hwitsh naves pursu."

The folle and pernishus konsekwenses of the destruktiv habit ov gaming ar thus deskrib'd by Gay; we shood skarsele think it kredebl, this pashun kood be so jenneralle prevvalent, did not sad ekspereense konferm it in a thouzand mellankolly instanses. Trule dredful ar the konsekwenses jenneralle attendant upon the praktis of this vise.

The gamestur, in the pursute ov his gratefekashuns, not onle barturs his own happenes, but entales sertin mizzere on awl thoze hoo ar unfortshunatele dependent upon him. Wer it possebl to limit the punishment ov this krime to the purpetratur ov it, there wood be little room for pitte; but hwen it is rekkollekted that a dezerving wife and innosent offspring ar too off'n involvd in the jenneral ruin, we kannot avoid lamenting the shokking effekts of pla, and beholding this ruenus propensete with a just abhorrense.

Let me konjure you, my deer Henre, striktle to gard against the enkroatshments ov this danjerus pashun; shun its retshid votares, and nevvur (hwen you kan posseble avoid it) permit pla to form a part ov your amuzements.

36. LETTUR XXXVI.

MY DEER SUN,

THE time is now fast approatshing hwen you wil be kawld upon to kwit thoze studdes you hav so happele prossekuted under the paternal kare ov Mistur H—, and to perform your part in the more aktiv senes ov life; I look forward to your futshure kondukt with konfedense, under a ferm perswashun, that hwotevur your destinashun may be, you wil akt with that onnur, dillijense, and diskreshun, as wil not onle reflekt kreddit upon yourself, but at the same time enshure your happenes.

Hwilst you ar performing your dute by a vidjelant konsheenshus distcharje ov the employment you ar engajd in; hwile, by a persevering *industre, frugallete*, and ekonnome, you ar lawdable *endevvuring to improov* your sitshuashun in life,

you must be kareful that your solissetude duz not betra you into that anksiete hwitsh may be attended with unezeness and despondense, and hwitsh in a grate mezzhure shows a distrust in Provvedense. Let not a too egur pursute aftur welth, or providing supplize for the nesessetes of this life, make you forget that you ar dezin'd for anuther; and shood you ekspereense disappointments in the ekspekted sukses ov your plans, let them not cause you to repine, but alwaz to remembur, that you ar at the dispozal of a just, awlwise Kreator, hoo wil nevvur dezert thoze hoo put an implissit trust in him.

37. LETTUR XXXVII.

DEAR HENRE,

In your kommerse with the wurld, you must ekspekt frekwentle to meet with disappointments and veksashuns: to be enabld to bare theze unavoidabl evils with a tsheerful serennete, tsherish and inkurridge a pesabl forgiving dispozishun; averse to giving offense, and ankshus to kultevate an ammekable interkoarse with sosiete.

Be not tenashus about trifles; on the kontrare, alwaz show an unwillingness to kontend for them; and, in kontests that kannot be avoided, keep a wotshful gard ovur yourself, to prevent your being betray'd into an improppur warmth ov tempur: treet the subjekt in dispute with a kool modderate spirit, and you wil skarsele fale to manage it with judgment.

At the time I am rekkummending a pesabl forgiving tempur, I must ad that it shood be supported by a kandid wun; by a jennerossete of dis-

pozishun, evur redde to vu the kondukt ov others with fareness and libberal imparshealite; by a nobl disdane ov thoz jellus, suspishus kwolletes, hwitsh ar evur prone to blakken and injur evere karraktur, and to askribe the most lawdabl akshun to its wurst motiv.

Pursuing this line ov kondukt, a stranjur to distrust, and not dejennerating into kredulite, your life wil pass on in a kalm unruffl'd serennete, ekwalle happe in yourself and in your konnekshuns with uthurs.

38. LETTUR XXXVIII.

In my last I rekkummended to you to be pesabl, forgiving, and kandid; but this is not awl that is required: you must be kynd, jennerous, and sympathizing; evur redde with an aktiv zeel to enter into the konserns of your frends; feeling alive to the distresses ov uthurs; prompt, as far as your abillete ekstends, to soff'n and releve them; affabl, oblijing, and humane, to awl with hoom you have enne interkoarse.

Thus ardentle engajd in the distsharje ov your soshal dutes, hwot real delite, hwot hartfelt joy, wil be yours! How different your sensashuns with thoze of the malishus, enveus man, hooz ideaz ar rapt up merele in hwot konserns his own narro interests, hoo with a jandist i vuze the sukses of his nabur, and with base unnattshural sattisfakshun gluts himself with his disappointment and kalammetys.

The true happenes ov life is nown only to thoze *hoo,* with konjeneal mind, entur into that mutshual *interkoarse of* good offises and kynd affekshuns

hwitsh attatshes us, as it wer, insensible to etsh uthur; hwitsh leeds us to kontemplate on the good fortshunc ov uthurs with delite, hwitsh givs us a livele interest in thare konserns, and hwitsh kawzes an unfaned joy to serkulate from hart to hart.

39. LETTUR XXXIX.

MY DEER SUN,

ANUTHER dute ekwalle inkumbent upon you with thoze before-menshund, is the guvvernment ov your thawts and temper. With respekt to the furst, it may be urj'd, that our thawts are not absolutele in our powr; that improppur and irregular ideaz, hwitsh we kannot prevent, will frequentle rize in our mynds: this undoutedle is tne kase: the mind is passiv in reseving the furst notises ov things, aktiv in retaning or diskarding them: konsekwentle, no krime kan be imputed to us for thoze spontaneus thawts hwitsh take plase in our emadjenashuns. Thus far we are innosent, but no farther: our merrit or demerrit will appeer, akkording to the enkurridjement they reseve from us.

If, insted ov dwelling upon impure thawts with komplasanse, insted of tsherishing the remembranse ov past gilty plezhurs, and laing plans for the akkomplishment ov futshure wuns, we endevvur ernestle to stifl evere emadjenashun that ma in enne degre tend to subvert our vertshu; if a ferm determenashun to rezist awl allurements to vise has takn a rooted pozzeshun of our harts, our viktore wil be kompleet; but we shal be the more abl to attane this happe dispozishun by turning our thawts to that hwitsh awt to be the mane biznes ov our lives; and by a rezzolushun to give up evere

grattefekashun of our pashun or apparent interest, hwen it stands in kompetishun with dute.

40. LETTUR XL

In ordur to sukseed in the guvvernment ov your tempur, it wil be nessesserre for you to be konstantle on your gard; to put a tshek upon evere emoshun ov angur you find rizing in your mind; to wotsh narrole, and to stifl in its burth, evere impulse ov pashun. By a konstant and habitual egzershun for theze purpozes, you wil obtane that kommand ovur your dispozishun, as wil effektualle prevent your being ruffld and made unhappe by the menne untoward serkumstanses you, in komumn with the rest ov mankynd, must expekt to expereense.

Therefore, at the time I reqwest your attenshun to this part ov your dute (as indeed to evere uthur that I hav treeted upon), I have an i, not only to your eternal happenes, but to your prezent welfare.

It is not necesserre for me to kommeut upon the pernishus effekts ov angur and pashun: the dredful eksesses they kawz thoze to be gilte ov, hoo giv themselvz up to thare unkontrold dominyun ar, alas! too freqwentle seen. Be it your kare, then, hwotever insults you may reseve, hwotevur provokashuns ma be offurd, to stifl your resentment of them as mutsh as lize in your powr. Be not egur to take offense without just reez'n; but on evere okkashun, put the most favorabl konstrukshun you posseble kan upon the wurds and akshuns ov uthurs. Tsherish in your boozum that most ameabl ov vertshues, Meeknes! so shal you always be redde to be rekkunsyld hwen an offense is ak*nollijd; abl to mo*dderate your pashuns, to avoid

being ovurbaring or ful ov yourself: this vertshu wil enable you to submit kontentedle to the dutes ov an infereur stashun, shood sutsh proov your lot, and to be ov a lowle kondescending tempur, shood Provvedense plase you in a supereur.

SELECTION OF ESSAYS, &c.

A Nolledge of the Yuse and Valu ov Time verre Important to Yooth.

THARE is nuthing hwitsh I more wish that you shood no, and hwitsh fuer pepl do no, than the true use and importanse ov time. It is in evere bodde's mouth, but in fu people's praktis. Evere fool hoo slatturns away his hole time in nuthings, utturs, howevur, sum trite kommun-plase sentense ov hwitsh thare ar millyuns, to proov at wunse the valu and the fleetness ov time. The sun-dials, likewise, awl ovur Europe, have sum injeneus inskription to that effekt; so that nobodde skwanders away thare time without heering and seeing daly how nessesserre it is to employ it wel, and how irrekuvverable it is if lost. But awl these admonishuns are useless hware thare is not a fund ov good sense and rez'n to sujjest them, rather than to reseev them. By the mannur in hwitsh you now tel me you employ your time, I flattur miself that you hav that fund: that is the fund hwitsh wil make you ritsh indeed. I do not, therefore, meen to giv you a krittekal essa upon the yuse and abuse ov time; I wil onle giv you sum

hints, with regard to the yuse ov wun partikkular pereud ov that long time hwitsh I hope you have before you: I meen the next two yeers.

Remembur, then, that hwotevur nollidje you do not sollidle la the foundashun ov before you are ateen, you wil nevur be master ov hwile you breeth. Nollidje is a kumfurtabl and nessesserre retreet and sheltur for us in an advanst aje; and if we do not plant it hwile yung, it will giv us no shade hwen we grow old.

I nethur rekwire nor ekspekt from you grate applekashun to books, after you are wunse thrown out into the grate wurld. I know it is impossibl; and it may even, in sum kases, be improppur: this, tharefore, is your time, and your onle time, for unwered and uninterrupted applekashun. If you shood sumtimes think it a littl laboreus, konsiddur that labur is the unavoidabl fateeg ov a nessesserre jurne. The more ours a day you travel, the soonur you wil be at your jurne's end. The sooner you ar kwollifi'd for your libberte, the sooner you shal hav it; and your mannumishun will entierle depend upon the mannur in hwitsh you employ your intermedeate time. I think I offur you a verre good bargin hwen I promiz you, upon my wurd, that if you wil do evere thing that I would hav you do, til you are ateen, I will do evere thing that you wood hav me do afterwards.

CHESTERFIELD.

The Nesessete ov forming Relidjus Prinsepls at an erle Aje.

As soon as you ar kapabl ov reflekshun, you *must perseve* that thare is a rite and rong in

human akshuns. You se that thoze hoo are born with the same advantajes ov fortshune, are not ekwalle prosperus in the kours ov life. Hwile some ov them, by wyze and stedde konduct, attane distinkshun in the wurld, and pass thare days in kumfurt and onnur, uthurs ov the same rank, by meen and vishus behaveyur, forfit the advantajes ov thare burth, involv themselvz in mutsh mizzere, and end in being a disgrase to thare friends, and a burden to sosiete.

Erly, then, you ma lern, that it is not on the eksternal kondishun in hwitsh you find yourself plast, but on the part hwitsh you ar to akt, that your welfare or unhappenes, your onnur or infame, depend.

Now, hwen beginning to akt that part, hwot kan be ov gratur moment than to reggulate your plan ov kondukt with the most sereus attenshun, before you hav kommitted enne fatal or irretreevable errurs? If, insted of egzerting reflekshun for this valuabl purpus, you delivvur yourselvz up, at so krittekal a time, to sloth and plezhur; if you refuse to lisn to enne kounseller but yumur, or to attend to enne pursute eksept that ov amuzement; if you allow yourselvz to flote loos and kareles on the tide ov life, redde to reseve enne direkshun hwitsh the kurrent ov fashun may tshanse to giv you; hwot kan you ekspekt to follo from sutsh beginnings? Hwile so menne around you are undurgoing the sad konsekwenses ov a like indiskreshun, for hwot rez'n shal not these konsekwenses ekstend to you? Shal you onle attane sukses without that preparashun, and eskape danjur without that prekawshun hwitsh is rekwired of

uthurs? Shal happenes grow up to you ov its own akkord, and solissit your akseptanse, hwen, to the rest ov mankynd, it is the frute ov long kultevashun and the akkwezisshun ov labur and kare?

Deseve not yourselvz with such arrogant hopes. Hwotevur be your rank, Provvedense wil not for your sake reverse its establisht ordur.

By lis'ning to wize admonishuns, and tempuring the vivassete ov yooth with a proppur mikstshur ov sereus thawt, you may inshure tsheerfulness for the rest ov your life; but, by delivvuring yourselvz up at prezent to giddines and levete, you lay the foundashun ov lasting hevvenes ov hart. BLAIR.

The Akkwezishun of vertshuus Dispozishuns and Habbits a nessesserre Part ov Edukashun.

HWEN you look forward to thoze plans ov life. hwitsh ethur your serkumstanses hav sujjested, or your frends hav propoz'd, you wil not hezzetate to aknollidge, that in ordur to pursu them with advantaje, sum preveus disseplin is rekwezit. Be asshurd, that hwotevur is to be your professhun, no edukashun is more nessesserre to your sukses than the akwirement ov vertshuus dispozishuns and habits.

This is the yuneversal preparashun for evere karraktur, and evere stashun in life. Bad as the wurld is, respekt is alwayz paid to vertshu.

In they ushual kours ov human affares, it wil be found that a plane understanding, joind with aknollijd wurth, kontributes more to prosperrete than *the britest* parts without probbete or onnur.

Hwether siense, or biznes, or publik life, be your ame, vertshu stil enturs for a prinsepl share into awl thoze grate departments ov sosiete. It is konnekted with emmenense in evere libberal art; with reputashun, in evere brantsh ov fare and yuseful biznes; with distinkshun in evere publik stashun.

The vigur hwitsh it givs the mind, and the wait hwitsh it ads to karraktur, the jennerus sentements hwitsh it breeths, the undaunted spirrit hwitsh it inspires, the ardur ov dillejense hwitsh it quickens, the fredum hwitsh it prokures from pernishus and disonnurabl avvokashuns, ar the foundashuns ov awl that is hi in fame or grate in sukses amung men.

Hwotevur ornamental or engajing endowments you now pozzess, vertshu is a nessesserre rekwezit, in ordur to thare shining with proppur lustur. Febl ar the attrakshuns ov the farest form, if it be suspekted that nuthing within korresponds to the plezing appeeranse without. Short are the triumfs ov wit, hwen it is suppozd to be the vehekl ov mallis. By hwotevur arts you may furet attrakt the attenshun, you kan hold the esteem and sekure the harts ov uthurs onle by ameabl dispozishuns and the akkomplishments ov the mind.

Theze are the kwolletes hooz influense wil last hwen the lustur ov awl that wunse sparkld and dazzld has past away. BLAIR.

Indolense and Want ov Thawt.

THARE ar two sorts ov undurstandings: wun ov hwitsh hindurs a man from evur being konsiderabl, and the uthur kommonle makes him ridikulus: I meen the lazy mind and the trifling frivvolus mind.

Your's, I hope, is nethur. The lazy mind wil not take the trubl ov going to the bottom ov enne thing: but, diskurrijd by the furst diflekultes (and evere thing wurth knowing or having is attended with sum), stops short, kontents itself with ezy, and konsekwentle superfishal nollidje, and prefers a grate degre of ignoranse to a smawl degree ov trubbl. Theze pepl ethur think or reprezent most things as impossebl: hwaraz fu things ar so to industre and aktivvete. But diffekultes seem to them impossebilletys, or at least they pretend to think them so, by wa ov ekskuse for thare lazenes. An hour's attenshun to the same objekt is too laboreus for them; tha take evere thing in the lite in hwitsh it at furst prezents itself, nevur konsiduring it in all its different vuze; and, in short, nevur think thurrole. The konsekwense ov this is, that hwen tha kum to speek upon theze subjekts before pepl hoo hav konsidurd them with attenshun, tha onle diskuvvur thare own ignoranse and lazenes, and la themselvez open to ansers that put them in konfushun.

The trifling and frivvolus mind is alwayz bizzed, but to littl purpus; it takes littl objekts for grate wuns, and throws awa upon trifles the time and attenshun hwitsh only important things dezerv.

Niknaks, butterflize, shels, insekts, &c. ar the objekts ov the most sereus resertches. Tha kontemplate the dres, not the karrakturs, ov the kumpany tha keep. Tha attend more to the dekkorashun ov a pla than to the sense ov it, and to the seremones ov a kourt more than to its polliticks! Sutsh an employment ov time is an absolute loss ov it.

CHESTERFIELD.

Piete to God the Foundashun ov good Morrals.

Hwot I shall furst rekkummend is piete to God. With this I begin, both as the foundashun ov good morals, and as a dispozishun partikkularle graseful and bekumming to yooth. To be void ov it arguze a kold hart, destetute ov some ov the best affekshuns hwitsh belong to that aje.

Yooth is the sez'n ov warm and gennerous emoshuns. The hart shood then spontaneousle rize into the admerashun ov hwot is grate, glo with the luv ov hwot is fare and eksellent, and melt at the diskuverre ov tendernes and goodnes. Hware kan enne objekt be found so proppur to kindl thoze affekshuns as the Father ov the yuneverse and the Awthur ov awl felissete. Unmoved by venerashun, kan you kontemplate that grandjur and majeste hwitsh his wurks evere hware display?—Untutshd by grattetude, kan you vu that profushun ov good, hwitsh, in this plezing sez'n ov life, his beneffesent hand pours around you? Happe in the luv and affekshun ov those with hoom you ar konnekted, look up to the Supreme Being as the inspirur ov awl the friendship hwitsh has evur bin shown you by uthurs; himself your best and your furst frend: formerle, the supportur ov your infanse, and the gyde ov your tshildhood; now, the gardean of your yooth, and the hope of your kuming yeers.

Vu relidjus homaje as a natshural ekspreshun ov gratettude to him for awl his goodness. Konsidur it as the servis ov the God ov your fathers; ov him to hoom your parents devoted you; of him hoo in formur ajes your ansesturs onnurd; and by hoom the

ar now rewarded and bless'd in hevn. Konnekted with so menne tendur sensebilletys of soul, let relidjun be with you, not the kold and barren offspring ov spekkulashun, but the warm and vigurrus diktate ov the hart. BLAIR.

Kurtcse and engaging Mannurs.

IN ordur to rendur yourselvz ameabl in societe, korrekt evere appeeranse ov harshnes in behavyur. Let that kurtese distingwish your demenur, hwitsh springs not so mutsh from studded politenes as from a mild and gentl hart. Follo the kustums ov the wurld in matters indifferent; but stop when they bekum sinful. Let your mannurs be simpl and natshural, and ov kours they wil be engajing. Affektashun is sertin deformete. By forming yourselvz on fantastik models, and vying with wun anuthur in evere raning folle, the yung begin with being ridikkulus, and end in being vishus and immoral. BLAIR.

Bad Effekts of irregular Plezhurs.

BY the unhappe eksesses ov irreggular plezurs in yooth, how menne ameable dispozishuns ar korrupted or destroyd! how menne rizing kapassetys and powrs ar supprest! how menne flattering hopes ov parents and frends ar totalle ekstinguisht! Hoo but must drop a teer ovur human natshur, hwen he beholds that morning, hwitsh arose so brite, ovurkast with such untimele darkness; that good humur, hwitsh wunse kapteivated awl harts, that vivassete hwitsh sparkld in

evere kumpane those abilletys hwitsh were fitted for adorning the hiest stashuns, awl sakrefyst at the shrine ov is senshuallete; and wun hoo woz form'd for running the fare kareer ov life in the midst ov publik esteem, kut off by his vises at the beginning ov his kours, or sunk for the whole ov it into insigniffekanse and kontempt! These, O sinful plezhurs, ar thy troffes! It is thus that, ko-opperating with the fo ov God and man, thou degradest human onnur, and blastest the opening prospekt ov human felissete. BLAIR.

The Plezhurs resulting from a prudent Yuse of our Fakkulties.

HAPPE that man hoo, unembarrast by vulgar kares, master ov himself, his time, and fortshune, spends his time in making himself wizur, and his fortshune in making uthers (and therefore himself) happier: hoo, as the will and understanding ar the too ennobling fakkultes ov the sole, thinks himself not komplete, 'til his understanding be butefy'd with the valuable furneture ov nollidge, as well as his will enritsht with evere vertshu: hoo has furnisht himself with all the advantajes to rellish solletude and enliven konversashun; hwen sereus, not sullen, and hwen tsheerful, not indiskreetle gay; his ambishun not to be admir'd for a false glare ov gratenes, but to be luvd for the gentl and sobur lustur ov his wisdum and goodnes. The gratest minister ov state has not more biznes to do in a publik kapasete than he, and indeed evere man else, may find in the retyr'd and stil seens ov life. Even in his private wawks evere thing that is

vizzebl konvinseth him there is prezent a Being invizzebl. Aided by natshural fillossofe, he reeds plane leḍjebl trases of the Divinnite in evere thing he meets: he seez the Deete in evere tre, as wel as Moses did in the burning bush, tho not in so glaring a mannur; and hwen he seez Him, he adores Him with the tribute ov a grateful hart.

SEED.

Diffedense ov wun's Abilletes an Indekashun ov good Sense.

KONSIDER that it is a shure indekashun of good sense to be diffedent ov it. We then, and not til then, ar growing wize hwen we begin to dizsern how week and unwize we ar. An absolute perfekshun ov understanding is impossebl; he makes the neerest approtshes to it, hoo has the sense to dizsern, and the humillete to aknollidge, his imperfekshuns. Moddiste alwayz sets grasefulle upon vooth; it kuvvers a multetude ov fawlts, and dubbls the lustur ov evere vertshu hwitsh it seems to hide: the perfekshuns ov men being like those flowers hwitsh appeer more buteful hwen ther leves ar a litt: kontrakted and folded up, than hwen thay ar full blown, and displa themselvz without enne reserve to the vu.

We ar sum ov us verre fond ov nollidge, and apt to valu ourselvz upon enne profishense in the sienses; wun siense, however, thare is, wurth more than awl the rest and that is, the siense ov living wel; hwitsh shal remane hwen, "Hwethur thare be *tungs,* they shall sese; hwether there be nollidje, *it shall vanish* awa." As to nu noshuns, and nu

doktrins, ov hwitsh this aje is fruteful, the time shal knm hwen tha shal be eksploded, and wood be forgottn, if tha hware not prezerv'd in thoze eksellent books hwitsh kontane a konfutashun ov them: like insekts prezerv'd for ajes in ambur, hwitsh othurwise wood soon hav return'd to the kommon mass ov things.

But a ferm beleef ov kristeanete, and a praktis sutabl to it, will support and inviggorate the mind to the last, and most ov awl at last, at that important our hwitsh must deside our hopes and apprehenshuns: and the wisdum hwitsh, like our Savyur, kummeth from abuv, wil, thru his merrits, bring us thithur. And, indeed, awl our uthur studdes and pursutes, however different, awt to be subservient to, and sentur in this grand point—the pursute ov eternal happenes, by being good in ourselvz, and yuseful to the wurld. SEED.

On Relidjus Prinsepls and Behavyur.

RELIDJUN is rather a mattur of sentement than rezening. The important and interesting artekls ov faith ar suffishentle plane. Fix your attenshun on theze, and do not meddl with kontroverse. If you get into that, you plunge into a kaos, from hwitsh you wil nevvur be abl to ekstrekate yourself. It spoils the tempur, and, I suspekt, has no good effekt on the hart.

Avoid awl books and awl konversashun that tend to shake your faith on those grate points ov relidjun, hwitsh shood serv to reggulate your kondukt, and on hwitsh your hopes ov futshur and eternal happenes depend.

Nevur indulje yourselvz in riddekule on relidjus subjekts; nor giv kountenanse to it in uthurs, by seeming deverted with hwot tha sa. This, to pepl ov good breeding, wil be a suffishunt tshek.

I wish you to go no farthur than the Scriptshures for your relidjus opinyuns.

Embrase thoze you find kleerle reveeld.

Nevur perpleks yourselvz about sutsh as you do not undurstand, but treet them with silent and bekuming reverense.

I wood advise you to reed onle sutsh relidjus books as ar addrest to the hart, sutsh as inspire pius and devout affekshuns, sutsh as ar proppur to direct you in your kondukt; and not sutsh as tend to entangl you in the endles maze ov opinyuns and sistems.

Be punktual in the stated purformance ov your private devoshuns, morning and evening. If you hav enne sensebillite or emajenashun, this wil establish sutsh an interkourse between you and the Supreme Being, as wil be ov infinit konsekwense to you in life. It will kommunekate an habitual tsheerfulness to your tempurs, giv a fermnes and steddenes to your vertshu, and enabl you to go thro' awl the visissetudes ov human life with propriete and dignete.

I wish you to be reggular in your attendanse on publik wurship and in reseving the kommuneun. Allow nuthing to interrupt your public or private devoshuns, eksept the performanse ov some aktiv dute ov life, to hwitsh tha shood alwayz giv plase.

In your behavyur at publik wurship, obzerv an *egzemplare* attenshun and gravvete.

That ekstreem striktnes hwitsh I rekkummend

to you in theez dutes wil be konsiddurd by menne ov your akkwanetanse as a superstishus attatshment to forms; but, in the advise I giv you on this and uthur subjekts, I hav an eye to the spirit and mannurs ov the aje. Thare is a levvete and dissepashun in the prezent mannurs, a koldnes and listlesnes in hwotevur relates to relidjun, nwitsh kannot fale to infekt you, unles you purpuzle kultevate in your minds a kontrare bias, and make the devoshunal won habitual. GREGORY.

Jentlenes rekkummended on Konsiderashuns ov our own Interest.

IF the sense ov duty, and ov kommun happenes, be insuffishent to rekkummend the vertshu ov jentlenes, then let me desire you to konsider your own interest. Hwotevur ends a good man kan be suppozd to pursu, jentlenes wil be found to favur them; it prepozzesses and wins evere hart, it perswades hwen evere uthur argument fales; offn disarms the feerse and melts the stubburn. Hwareaz, harshnes konferms the oppozishun it wood subdue; and, ov an indifferent persun, kreates an enneme. He who kood ovurlook an injure kommitted in the kollishun ov interests, wil long and severele rezent the slites ov a kontemptuus behavyur. To the man ov jentlenes the wurld is jenneralle dispoz'd to askribe evere uthur good kwollete. The hier endowments ov the mind we admire at a distanse, and hwen enne impropriete ov behavyur akkumpanes them, we admire without luv; tha are like some ov the distant stars, hooz benefishal influense duz not reetsh us.

Hwareaz, ov the influense ov jentlenes all in some mezhure partake, and tharefore awl luv it. The man ov this karraktur rizes in the wurld without a struggl, and flurrishes without enve. His misfortshunes ar yuneversalle lamented; and his falings ar ezele forgivn.

But hwotever may be the effekts ov this vertshu on our eksternal kondishun, its influense on our internal enjoyment is sertin and powerful. That inward trankwillete hwitsh it promotes, is the furst rekwezit to evere plezhurabl feeling. It is the kalm and kleer atmosfere, the serennete and sunshine ov the mind. Hwen benignete and jentlnes rain within, we ar alwayz leest in hazurd of being ruffld from without; evere person and evere okkurrense ar beheld in the most favurabl lite. But let sum klouds ov disgust and ill-yumur gathur on the mind, and immedeatele the seen tshanges: natshur seems transformd; and the appeeranse ov awl things is blakken'd to our vu. The jentl mind is like the smooth streem hwitsh reflekts evere objekt in its just proporshun, and in its farest kullurs. The violent spirit, like trubbld warturs, rendurs bak the imajes ov things distorted and broken, and kommunekates to them awl that disordurd moshun hwitsh arizes solele form its own ajjetashun.

The Ballanse ov Happenes ekwal.

An ekstensiv kontemplashun ov human affares wil leed us to this konklushun, that amung the *different* kondishuns and ranks ov men, the ballanse ov happenes is prezerv'd in a grate mezhure

ekwal; and that the hi and the lo, the ritsh and the poor, approtsh, in point ov real enjoyment, mutsh nearer to etsh uthur than is kommunle immajind. In the lot ov man, mutshual kompensashuns, both ov plezhur and pane, yuneversalle take plase. Provvedense nevur intended that enne state here shood be kompleetly happe, or entirele mizzerabl. If the feelings ov plezhure ar more numerus, and more livele in the hier departments ov life, sutsh also ar thoze ov pane. If gratenes flatturs our vannete, it multeplize our danjurs. If oppulense inkreeses our grattefekashuns, it inkreeses, in the same proporshun, our dezires and demands. If the poor ar konfvnd to a more narro serkl, yet within that serkl li most ov those natshural sattisfakshuns hwitsh, after awl the refinements ov art, ar found to be the most jennuin and tru. In a state, tharefore, hware thare is nether so mutsh to be kuvveted on the one hand, nor to be dreded on the uthur, as at furst appeers, how submissiv awt we to be to the dispozal ov Provvedense! How temperate in our dezires and pursutes! How mutsh more attentiv to preserv our vertshu, and to improov our minds, than to gane the doutful and ekwivvokal advantajes ov wurldle prosperrete. BLAIR.

Merse rekkummended.

MI unkl Tobi was a man pashent ov injures;—not from wont ov kurridje, hware just okkashuns presented, or kawld it foarth.—I know no man undur hooz arm I wood soonur hav takn sheltur; nor did this aryz from enne insensebillete or obtuse-

nes ov his intellektual parts ;—he woz ov a peseful, plassid natshur,—no jarring element in it,—awl woz mixt up so kyndle within him, my unkl Toby had skarse a hart to retalleate upon a fly :—" Go," sez he," wun day at dinnur, to an ovurgrown wun hwitsh had buzzed about his noze, and tormented him kruelle awl dinnur-time—and hwitsh, aftur infenit attempts, he had kawt at last, as it flu by him ; —" I'll not hurt thee," sez my unkl Toby, rizing from his tshare, and going akross the room, with the fly in his hand—" I'll not hurt a hair ov thy hed : Go," sez he, lifting up the sash and opening his hand as he spoke, to let it eskape ;—" go, poor devl,—get the gon,—hwy shood I hurt thee ? —This wurld, shurele, is wide enuff to hold both thee and me." STERNE.

Yulojeum on Sterne.

ALAS ! poor Yorrick !—the powrs ov fanse and feeling ajjetate my frame, and evere fibur trembls as I hold up thy sakred karraktur to thoze hoo hav so long paid it the tribute ov admerashun.

Faint deskripshun is awl that we kan displa—an ineffektual shaddo—O ! were it possebl to dekkorate it with the proppur emblems ov thy jeneus —thoze preshus portrates ov thy jentl spirit, and thoz vivvid piktshurs, hooze kullurs were dipt in the hev'n ov thy soul, hwot a group shood we egzhibit !—then wood this assemble bless the tung ov the speker—then shood this roof re-ekko with applawz ! Not a hand nor a hart shood be stil ! Thoz personajes to hoom thou hast givn life, lang-*gwidje, and* immortallete, shood awl do homidje to

thee—The tshildren ov thy own kreashun shood arize—Thy kawrporal shood make the kawrporal's bow—but make it in sütsh a sort as mannefested his grattetude, even in hev'n, for the onnest hart hwitsh thou gavest him on erth. Unkl Toby shood martsh forward, and kiss with marshal fervur the shrine ov his makur.—"Alas! poor Yorick!" shood he say—"a fello of infinit jest—I nu him wel!"—Le Fevre shood attend—attend the in life's last moments—even hwile his sole woz at his lips, and fluttered between erth and hev'n.—The pulse shood moov—then stop—then go on—but not hole sese to throb—til he had kast wun look at his weeping little boy—and with his last breth had konsekrated this karraktur ov Yorick. Even poor Maria—that lukles and luvliest maden, should be neer to wurship thee—The tendril-bound vine-lef—the string hwitsh held Fidelio to her side—and her spirit-soothing pipe—yea, and the teer-drentsht handkershief hwitsh she dried in her boozum—shood awl be deddekated—not to the virgin, but to thee, thou frend ov the wanderur;—to thee hoo begd ov God to tempur the wind to the shorn lam.

Haple the akkuzing anjel mite appeer to delivur into hev'ns tshansere sum tsharjes against thee—but depend upon it, the anjels ov tsharrete, filanthrope, and pitte, wood not be far off. Wood thoze hoom thou hast so oftn onnurd suffer awt to fiks in yondur rejjistur agenst thee?—Oh! no; tha wood drop an hev'nle teer upon the rekording paje ov thy fawlts—and blot them out for ever.

The Too Beez.

On a fine morning in Ma, too Beez set forward in kwest ov hunne; the wun wize and temperate, the other kareles and ekstravvagant. Tha soon arriv'd at a gard'n enritsht with arromatik herbs, the most fragrant flowurs, and the most delishus frutes. Tha regaild themselvz for a time on the vareus daintis that wer spred before them: the wun loding his thi at intervals with provizhuns for the hive against the distant winter; the uthur revveling in sweets without regard to enne thing but his prezent grattefekashun. At lenkth tha found a wide-mouth'd viul, that hung beneeth the bow ov a peetsh-tre, fill'd with hunne redde tempurd, and expozd to thare taste in the most alluring mannur. The thawtles eppekure, in spite ov awl his frend's remonstranses, plunjd hedlong into the vessel, rezolving to indulje himself in awl the plezhurs ov senshuallete. The fillossofer, on the uthur hand, sippt a littl with kawshun; but, being suspishus ov danjur, flu off to frutes and flowurs; hware, by the moderashun ov his meels, he improovd his relish for the tru enjoyment ov them. In the evning, howevur, he kawld upon his frend to inkwire hwethur he wood return to the hive; but found him surfeted in sweets hwitsh he woz as unable to leve as to enjoy. Klogd in his wings, enfeebld in his feet, and his hole frame totalle ennervated, he woz but just abl to bid his frend adu, and to lament with his latest breth, that tho a taste ov plezhur mite qwiken the relish ov life, an *unrestrained* induljense is inevvetable destrukshun.

The Karraktur or a tru Frend.

KONSERNING the man you kawl your frend —tel me, Wil he weep with you in the our ov your distres? Will he faithfulle reproov you to your fase, for akshuns for hwitsh uthers ar riddekuling or senshuring you behind your bak? Wil he dare to stand forth in your defense hwen detrakshun is sekretle aming its dedly weppons at your reputashun? Wil he aknollidje you with the same kordealete, and behave to you with the same frendle attenshun, in the kumpane ov your supereurs in rank and fortshune, as hwen the klames ov pride and vannete do not interfere with those ov frendship? If misfortshuns and losses shood oblije you to retire into a wawk ov life in hwitsh you kannot appeer with the same distinkshun, or entertane your frends with the same libberalete as formerle, will he stil think himself happe in your sosiete, and insted ov gradduàlle withdrawing himself from an unproffitable konnekshun, take plezhur in professing himself your frend, and tsheerfulle assist you to support the burden ov your afflikshuns? Hwen sikness shal kawl you to retire from the ga and bizze senes ov the wurld, wil he follo you into your gloomy retreet, lisn with attenshun to your "tale of simtums," and minnistur the balm ov konsolashun to your fainting spirrit? And, lastle, hwen deth shal burst asunder evere erthle ty, wil he shed a teer upon your grave, and lodje the deer remembranse ov your mutshual frendship in his hart as a trezhur nevur to be rezyn'd? The man hoo wil not do awl this, may be your kumpanyun—your flatterer—your seduser, *but, beleve me,* he is not your frend. ENVIRED.

Egzampl of Verassete.

A Spanish kavvaleer having assassenated a Moorish gentlman, instantle fled from justis. He woz viggurusle pursu'd, but availing himself ov a sudden turn in the rode, he lept, unpersev'd, ovur a gard'n wawl. The proprietur, hoo woz also a Moor, happen'd to be at that time wawking in the garden; and the Spanyurd fel upon his nees before him, akkwainted him with his kase, and in the most pathetik mannur imploard konseelment. The Moor lisnd to him with kumpashun, and jenerusly promjzd his assistanse. He then lokt him in a summur-house, and left him with an asshuranse that hwen nite approathst he wood provide for his eskape. A fu ours afturwards the ded bodde ov his sun woz brawt to him, and the deskripshun ov the murdurer egzaktle agreed with the appeeranse ov the Spanyurd hoom he had then in kustode. He konseeled the horrur and suspishun hwitsh he felt, and, retiring to his tshamber, remained there till midnite. Then going privatele into the garden, he opened the door ov the summur-house and thus akkosted the kavvaleer: "Kristyan," said he, "the yuth hoom you hav murdured woz my onle sun. Your krime merits the severest punishment. But I hav sollemle pledjd mi wurd for your sekurete, and I disdane to violate ev'n a rash engajement with a kruel enneme." He kondukted the Spanyurd to the stabls, and furnishing him with wun ov his swiftest mules, "Fly," sed he, "hwilst the darknes ov the nite konseels you. Your hands are polluted with blud: but God is just, and I humbly thank him that my faith is unspotted, and I hav rezind judgment unto Him." PERCIVAL.

Justis Defin'd.

MANKYND in jenneral are not suffishentle akkwainted with the import ov the wurd Justis: it is kommonle belev'd to konsist onle in a performanse ov thoze dutys to hwitsh the laws ov societe kan oblije us. This, I allow, is sumtimes the import ov the word, and in this sense justis is distinggwisht from ekwete; but thare is a justis stil more ektensiv, and hwitsh kan be shown to embrase awl the vertshues yunited.

Justis may be defin'd, that vertshu hwitsh impels us to give to evere pers'n hwot is his du. In this extended sense ov the wurd, it komprehends the praktis ov evere vertshu hwitsh rezn preskribes or societe shood ekspekt. Our dute to our Makur, to etsh uthur, and to ourselvz, ar fulle ansurd, if we giv them hwot we ow them. Thus, justis, proppurly speking, is the onle vertshu; and awl the rest hav thare orrijin in it.

The kwolletys ov kandur, fortetude, tsharrete, and jennerossete, for instance, are not in thare own natshur vertshues: and if evur tha dezerv the titl, it is owing onle to justis, hwitsh impels and direkts them. Without sutsh a modderatur, kandur might bekum indiskreshun, fortetude obstenase, tsharrete imprudense, and jennerossete mistaken profushun.

A disinterested akshun, if it be not kondukted by justis, is at best iudifferent in its natshur, and not unfrekwentle ev'n turns to vise. The ekspenses ov sosiete, ov prezents, ov entertanements, and the uther helps to tsheerfulness, ar akshuns meerle indifferent hwen not repugnant to a bettur

methud ov dispozing ov our superfluites; but tha bekum vishus hwen tha obstrukt or egzhawst our abilletis from a more vertshuus dispozishun ov our serkumstanses.

Tru jennerossete is a duti as indispensable nessessere as thoze impoz'd upon us by law. It is a rule impoz'd upon us by rezn, hwitsh shood be the suverin law ov a rashunal being. But this jennerossete duz not consist in obaing evere impulse ov humanete, in folloing blind pashun for our gyde, and imparing our serkumstanses by present benefakshuns, so as to rendur us inkapabl ov futshur wuns.

Mizurs ar jenneralle karakterizd as men without onnour or without humanete, hoo liv onle to akkumulate, and to this pashun sakkrefise evere uthur happenes. Tha hav been deskrib'd as madmen, hoo, in the midst ov abundanse, banish evere plezhur, and make from imadjenary wonts real nesessetys. But fu, verre fu, korrespond to this egzadjerated piktshur; and perhaps thare is not wun in hoom awl these sircumstanses ar found yunited. Insted ov this, we find the sobur and the industreus branded by the vane and the idl with this odeus appellashun;—men hoo, by frugallete and labur, raze themselvz abuv thare ekwals, and kontribute thare tshare ov industre to the kommon stok.

Hwotevur the vane or the ignorant may say, wel were it for sosiete had we more ov theze karakturs amungst us. In jenneral, these klose men ar found at last the tru benefakturs ov sosiete. With an avarishus man we seldum loze in our *delings, but too* frekwentle in our kommerse with *proddegalete.*

I shal konklude with the advise ov wun ov the aintshents to a yung man hoom he saw giving awa awl his substanse to pretended distres. "It is possebl, that the persn you releve may be an onnest man; and I no that you, hoo releve him, ar sutsh. You se then, by your jennerossete, that you rob a man hoo is sertanle dezerving, to bestow it on wun hoo may posseble be a roag: and hwile you ar unjust in rewawrding unsertane merit, you ar dubbly gilty by stripping yourself.'

GOLDSMITH.

The Dog.

"A DOG," sez wun of the English poets, "is an onnest kretshur, and I am a frend to dogs." Of awl the beests that graze the lawn, or hunt the forest, a dog is the onle anemal that, leving his fellows, attempts to kultevate the frendship ov man; to man he looks, in awl his nesessetys, with a speking i for assistanse; egzerts for him awl the littl servis in his powr with tsheerfulness and plezhur; for him bears famin and fateeg with pashense and rezzignashun; no injurys kan abate his fedellete; no distres induse him to forsake his bennefaktur: studeus to pleze, and feering to offend, he is still an umbl, stedfast dependant; and in him alone fawning is not flatteri. How unkynd, then, to tortshure this fatheful kretshur, hoo has left the forest to klame the protekshun ov man! How ungrateful a return to the trusty anemal for awl its servises!

GOLDSMITH.

Lettur.

I HAV not been a furlong from Shandy-hall sinse I rote to you last—but hwy is my pen so pervers? I hav been to ***, and my errand woz ov so pekulier a natshur, that I must giv you an akkount ov it.—Yu will skarsele beleve me, hwen I tel you it woz to out-juggl a juggling atturne; to put kraft and awl its powr to defianse; and to obtane justis from wun hoo has a hart foul enuf to take advantaje ov onnest simplisete, and hoo has razd a konsiderabl fortshune by artefis and injustis. Howevur, I ganed my point!—It woz a star and gartur to me—the mattur woz as follows:—

A poor man, the father ov my vestal, having by the swet ov his brow, during a korse of menne laboreus veers, savd a smawl sum ov munne, applied to this skribe to put it out to yuse for him. This woz dun, and a bond givn for the munne. The onnest man, having no plase in his kottaje hwitsh he thawt suffishentle sekure, put it in a hole in the thatsh, hwitsh had served insted ov a strong boks, to keep his munne.——In this sitshuashun the bond remained til the time ov reseving his interest dru ni.—But, alas!—the rain hwitsh had done no mistshef to his gold, had found out his paper sekurete, and had rotted it to peses. —It wood be a diffekult mattur to paint the distres ov the old kuntreman upon this diskuvvere: he kame to me weeping, and begging my advise and assistance!—it kut me to the hart!

Frame to yourself the piktshure ov a man upwauds ov sikste yeers ov aje—hoo having with *mutsh pennurk* and more toil, with the addishun

ov a smawl legase, skraped together about four-skore pounds to support him in the infirmetys ov old aje, and to be a littl porshun for his tshild hwen he shood be ded and gon—lost his littl horde at wunse; and to aggravate his misfortshune, thru his own neglekt and inkawshun.——"If I wer yung, Sur (sed he), my afflikshun wood have been lite—and I mite have obtaned it agane! but I hav lost my kumfurt hwen I most wanted it!—My staff is takn from me hwen I kannot go alone; and I hav nuthing to ekspekt in future life, but the unwilling tsharrete ov a parish offesur." Nevur, in my hole life, did I wish to be ritsh, with so good a grase as at this time!—Hwot a lukshure it wood have bin to hav sed to this afflikted kretshur, "There is thy munne—go thy wayz and be at pese."—But, alas! the Shande famele were nevur mutsh enkumburd with munne; and I (the poorest ov them all) kood onle assist him with good kounsel:—but I did not stop here.—I went meself with him to ***, hware, by perswashun, threts, and sum art, hwitsh (by the by) in sutsh a kawz, and with sutsh an opponent, woz very justefiabl—I sent my poor klient back to his home, with his kumfort and his bond restor'd to him.—Bravo!—Bravo!

If a man has a rite to be proud of enne thing, it is ov a good akshun, dun as it awt to be, without enne base interest lurking at the bottom ov it.—Adu—Adu. LAWRENCE STERNE.

Tsharrete its own Reward.

TSHARRETE and benevvolense, in the ordenare

tshanse of effekts, hav a natshural and more immedeate tendence in themselvz to resku a man from the aksedents ov the wurld, by sof'ning the harts, and winning evere man's wishes to his interest. Hwen a kompashunate man fawls, hoo woold not pitte him? hoo, that had powr to do it, wood not befrend and raze him up? or kood the most barbarus tempur offur an insult to his distres without pane and reluktanse? So that it is awlmost a wundur that kuvvetusness, evn in spite ov itself, duz not sumtimes argu a man into tsharrete, by its own prinsepl ov looking forwurds, and the ferm ekspektashun it wood delite in ov reseving its own agane with yusure. So evident is it in the kourse of God's provvedense and the natshural streme ov things, that a good offis, wun time or uthur, jenneralle meets with a reward.—Jenneralle, did I sa?—How kan it evur fale, when, besides awl this, so larje a tshare of the rekkumpense is so inseparabl evn from the akshun itself? Ask the man hoo has a tere ov tenderness alwaze redde to shed ovur the unfortshunate; hoo, withawl, is redde to distribute and willing to kommunekate; ask him if the best things, hwitsh wits hav sed ov plezhur, have eksprest hwot he has felt, hwen, by a seezonabl kyndnes, he has "made the hart ov the widdo sing for joy." Mark then the ekspreshuns ov unutturabl plezhur and harmone in his looks; and sa hwether Solomon has not fixt the point of true enjoyment in the rite plase, hwen he deklares, "that he nu no good thare woz in enne ov the ritshiz or onnurs ov this wurld, *but for* a man to do good with them in his life." *Nor woz it* without rez'n he made this judjment.

Doutles he had found and seen the insuffishense ov awl senshual plezhurs; how unabl to furnish ethur a rashunal or a lasting skeme ov happenes: how soon the best ov them vanisht; the les eksepshunabl in vannete, but the gilte both "in vannete and veksashun ov spirit."—But that this woz ov so pure and refin'd a natshur, it burn'd without konsuming; it woz figurativle "the widdo's barrel ov meal hwitsh wasted not, and the kruze of meel hwish nevur faled." STERNE'S SERMONS.

Self-deseet.

OF the menne revenjeful, kovetus, false, and illnatshurd pers'ns hwitsh we komplane ov in the wurld, tho we awl join in the kry against them, hwot man amungst us singls out himself as a krimmenal, or ever wunse takes it into his hed that he ads to the number? Or hware is there a man so bad, hoo wood not think it the hardest and most unfare imputashun to have enne ov those partikkular vises lade to his tsharje?

If he have the simtums evur so strong upon him, hwitsh he wood pronounse infallebl in anuthur, tha ar indekashuns ov no sutsh mallade in himself. —He seez hwot no one else seez, sum sekret and flatturing serkumstanses in his favur, hwitsh no dout make a wide differense betwikst his kase and the party's hwitsh he kondemns.

Hwot other man speeks so of'n and vehementle against the vise ov pride, sets the weekness ov it in a more ojeus lite, or is more hurt with it in anuthur, than the proud man himself? It is the same with the pashunate, the dezining, the ambi-

shus, and sum uthur kommun karakturs in life; and being a konsekwense ov the natshur ov sutsh vises, and awlmost inseparabl from them, the effekts ov it are genneralle so grose and absurd, that hware pity duz not forbid, 'tis plezent to obzerv and trase the tsheet thro the several turnings and windings ov the hart, and detekt it throu awl the shapes and appeeranses hwitsh it puts on.

Nekst to these instanses ov self-deseet and utter ignoranse ov our true dispozishun and karaktur hwitsh appeers in not seeing that in ourselvz hwitsh shoks us in anuthur man, thare is anuthur speshez stil more danjerus and delusiv, and hwitsh the more garded perpetualle fawl into from the judjments tha make ov different vises, akkording to ther aje and komplekshun, and the vareus ebs and flows ov ther pashuns and dezires.

To konseve this, let enne man look into his own hart, and obzerv in how different a degre ov detestashun, numbers ov akshuns stand there, tho ekwalle bad and vishus in themselvz; he wil soon find that sush ov them as strong inklenashun or kustum hav prompted him to kommit, ar jenneralle drest out and painted with all the false butys hwitsh a soft flatturing hand kan give them; and that the uthurs, to hwitsh he feels no propensete, appeer at wunse naked and deformed, surrounded with awl the tru serkumstanses ov thare folly and dishonnur.

Thus the kase stands with us stil. Hwen the pashuns are warmd, and the sin hwitsh prezents itself egzaktle talles to the dezires, obzerv how impetuusle a man wil rush into it, and akt agenst *awl prinsepls* ov onnur, justis, and merse,—Tawk

to him the moment aftur upon the natshur of anuthur vise to hwitsh he is not addikted, and from hwitsh perhaps his aje, his tempur, or rank in life, sekure him; take notis how wel he rez'ns, with hwot ekwete he determins, hwot an onnest indignashun and sharpnes he ekspresses agenst it, and how insenseble his angur kindls agenst the man hoo hath dun this thing.

Most ov us ar aware ov, and pretend to detest, the barefas'd instances ov that hepokkrese by hwitsh men deseve uthurs, but fu ov us ar upon our gard, or se that more fatal hepokkrese by whitsh we deseve and over-retsh our own harts. It is a flatturing and danjerus distempur, hwitsh has undun thousands; we bring the seeds ov it along with us into the wurld,—tha insenseble grow up with us from our tshildhood,—tha ly long konseeld and undisturbd, and have jenneralle got sutsh deep root in our natshurs by the time we are kum to yeers ov understanding and reflekshun, that it rekwires awl we hav got to defend ourselvs from their effekts.

To make the kase stil worse on our sides, 'tis with this as with evere grevus distempur ov the bodde,—the remedys ar danjerus and doubtful in proporshun to our mistakes and ignoranse of the kawz, for, in the instanses of self-deseet, tho the hed is sik, and the hole hart faint, the pashent seldum knows hwot he ales: of awl the things we know and lern, this nessesserre nollidje kums to us the last. STERNE'S SERMONS.

Obejeense to the Laws of our Kuntre.

THARE is not a gratur happenes than for a pepl to be guvvurnd by just and ekwetabl laws; nor is thare, amung the hole kattalog ov illustreus karrakturs, wun that is ekwal to a wize and good lejislatur. Ainshent history has immortalized those hoo, by the promulgashun ov good laws, hav kontributed tc the servis ov thare kuntre. Sajes hav onnurd, poets have sung them, and ther memmure is as a sweet-smelling savur, grateful to awl the wurld.

The names of Solon and Lycurgus wil be had in onnur as long as the rekording paje ov the historean shall continu to transmit the kattalog ov ainshent wurthys to posterrete.

The harmone rezulting from a well-ordurd state has of'n bin comperd to the mellode ov fine musik. Hense, perhaps, aroze the fabl ov Amphion's bilding the wawls ov Thebes, merele by plaing on his harp. He is reprezented, indeed, as a grate muzishan; but the moral seems to indekate that he woz rathur a grate law-givur, hoo dru men from thare woods and wilds, and by his perswasiv manner indus'd them to subjekt themselvz to lawz, and liv in harmone and felloship with etch uthur.

Subordenashun is the life ov sosiete, and must be enjoind by awl good laws. Thoze hoo wil not observ it ar fit onle to liv in dezerts, as tha brake that yuneun hwitsh is nessesserre in awl kommunetis.

Grattetude and Piete.

ARTALANES woz distinggwisht with pekuleer favur by a wize, powerful, and good prinse. A magniffecent pallas, surrounded with a deliteful gard'n, woz provided for his rezzedense. He partook ov awl the lukshurys ov his suvverin's tabl, woz invested with ekstensiv awthorrete, and admitted to the onnurs ov a free interkorse with his grashus mastur. But Artabanes woz insensebl ov the advantajes he enjoyd. His hart glowd not with gratettude and respekt. He avoided the sosiete ov his bennefaktur and abuzd his bounte.

I detest sutsh a karraktur, sed Alexis, with jennerus indignashun! It is your own piktshur hwitsh I hav drawn, replyd Euphronius.

The grate Potentate ov hevn and erth has plas'd you in a wurld hwitsh displays the hiest bute, order, and magniffesense, and hwitsh abounds with evere meens ov konveneense, enjoyment, and happenes. He has furnisht you with sutsh powrs ov bodde and mind as giv you dominyun ovur the fishes ov the se, the fowls ov the are, and the beests ov the feeld: and he has invited you to hold kommuneyun with him, and to egzalt your own natshur by the luv and immetashun ov his devine perfekshuns. Yet have your eyes wandurd with brutal gaze ovur the fare kreashun, unkonshus ov the mity hand from hwitsh it sprang. You hav rioted in the profushun ov natshur, without wun sekret emoshun ov grattetude to the sovverin Dispenser ov awl good. And you hav slited the gloreus konverse, and forgott'n the prezence ov that omnippotent Being, hoo fills awl spase, and egzists thro awl eternete. PERCIVAL.

Peddantre.

'EDDANTRE, in the kommun sense ov the wo
ens an absurd ostentashun ov lerning and st
s ov frazeollogy, proseding from a misgyc
lidje ov books and a total ignoranse ov men.
But I hav of'n thawt, that we might ekste
signiffekashun a good deel farther, and in je
al apply it to that faling hwitsh dispozes
s'n to obtrude upon uthurs subjekts ov ko
sashun relating to his own biznes, studdes,
nsements.

n this sense ov the fraze, we shood find pe
ts in evere karraktur and kondishun ov li
ted ov a blak kote and plane shurt, we sho
se peddantre appere in an embroidurd s
Brussels lase; insted ov being bedaubd w
ff, we shood find it breathing perfumes; a

Protestantism, proseeded to the Irish massaker, went thru the Revvolushun, dru the karraktur ov King William, repeeted anekdotes ov Schomberg, and ended at a kwartur past twelv by delineating the korse ov the Boyne, in half a bumper ov port, upon my best tabl: hwitsh rivvur, happ'ning to ovurflo its banks, did infenit damaje to my kuzzn Sophy's hwite sattin pettekote.

In short, evere thing, in this sense ov the wurd, is peddantre, hwitsh tends to destroy that ekwallete ov konversahun hwitsh is nessesserre to the perfekt eze and good-yumur ov the kumpane. Evere wun wood be struk with the unpolitenes ov that person's behavyur, hoo shood help himself to a hole plate ov peez or strawberres hwitsh sum frend had sent him for a rarete in the beginning ov the sez'n. Now, konversashun is wun ov thoze good things ov hwitsh our gests or kumpanyuns ar ekwalle entitled to a share, as ov enne uthur konstittuent part ov the entertanement, and it is as essenshal a wont ov politenes to engrose the wun as to monoppolize the uthur. Besides, it unfawrtshunatele happ'ns, that we ar verre inaddekwate judjes ov the value ov our own diskorse, or the rate at hwitsh the dispozishuns ov our kumpane wil inkline them to hold it. The reflekshuns we make, and the storys we tel, ar to be judj'd ov by uthurs, hoo ma hold a verre diffurent opinyun ov thare akuteness or thare yumur. It wil be prudent, tharefore, to konsidur, that the dish we bring to this entertanement, howevur plezing to our own taste, ma proov but modderatele palatabl to thoze we meen to treet with it; and that, to evere man, as wel as ourselvz

(eksept a fu verre humbl wuns) his own konvei sashun is the plate ov peez and strawberres.

MIRROR.

Provvedense.

THE provvedense ov God guvvurns the wurl interests itself in the affares ov men, and dis pozes ov awl events hwitsh happ'n to us. Th the grate Kreator hath his dwelling on hi, yet h humbleth himself to behold the things that ar du on erth. He klothes the lillis and the gras ov th feeld. He feeds the fowls ov the are. Withou Him not a sparro fals to the ground.

He is with us hwen we go out, hwen we ku in, and hwen we ar on the way. "Even th verre hares ov our hed ar awl numburd."

In the affares ov men, howevur, thare is muts apparrent disordur. But this is not a suffisher objekshun agenst the provvedense ov God. Fo thoze parts in the morral wurld hwitsh have n an absolute, may yet hav a rellativ bute, in respel ov sum uthur parts konseeld from us, but open t his i, before hoom, past, prezzent, and to kun are set together in wun point ov vu.

Thare is a Jewish tradishun konserning Mose hwitsh wil illustrate hwot I have sed. That grat proffet, we ar told, woz kawld up by a voice fro Hev'n to the top ov a mountain, hware, in kor ferense with the Supreme Being, he woz pe mitted to propose to him sum kwestshuns, kor serning his adminnestrashun ov the yuneverse. I *the midst* ov this divine kollokwe, he woz kom *manded to look* down on the plane below. A

the foot ov the mountain thare ishued out a kleer spring ov water, at hwitsh a soljur alited from his horse to drink. He woz no soonur gon, than a litl boy kame to the same plase, and finding a purse ov gold, hwitsh the soljur had dropt, took it up, and went awa with it.

Immediatele aftur this, kame an inferm old man, weere with aje and travelling, and, having kwentsht his thurst, set down to rest himself by the side ov the spring. The soljur, missing his purse, returns to sertsh for it, and demands it ov the old man, hoo afferms he has not seen it, and appeels to hev'n in witnes ov his innosense.

The soljur, not beleving his protestashuns, kils him. Moses fel on his fase with horrur and amazement; hwen the divine voise thus prevented his ekspostulashun: "Be not surpriz'd, Moses, nor ask hwy the judje ov the hole erth has suffurd this thing to kum to pas. The tshild is the okkashun that the blud ov the old man is spilt;—but know, that the old man hoom thou sawst woz the murdurer ov that tshild's farthur.'

Lettur.

The furst time I hav dipt my pen into the inkhorn is to rite to you, and to thank you most sinceerie for your kynd epistl!—Wil this be a suffishent apolloje for my letting it la ten days upon the tabl without ansurring it?—I trust it wil—I am shure my own feelings tel me so—bekawz I feel it to be impossebl for me to do enne thing that is ungrashus towrds you. It is not evere our, or day, or week, in a man's life, that is a fit sezn

for the dutys ov frendship; sentement is not alwaz at hand—folle and pride—and hwot is kawl'd biznes, of'ntimes keep it at a distanse: and without sentement, hwot is frendship?—A name!—a shaddo!—But to prevent a misapplekashun ov all this, (tho hwy shood I fear it from so kynd and jentl a spirit as yours!) you must know that, by the karelesnes ov my kurate, or his wife, or his servant, or sum wun within his gates, the pars'nage-house at ——— woz, about a fortnite ago, burnt to the ground, with the furneture, hwitsh belongd to me, and a pretty good kollekshun ov books—the los about thre hundred and fifty pounds. —The poor man, with his wife, took the wings ov the next morning, and fled away.—This has giv'n me real veksashun—for so mutsh woz my pitte and esteem for him, that as soon as I herd ov the disastur, I sent to dezire he wood kum and take his abode with me til anuthur habitashun woz redde to reseev him—but he woz gon; and, as I am told, for feer ov my persekushun.—Hev'ns!—how littl did he know me, to suppoze that I woz amung the number ov thoze retshes, who heep misfortshune on misfortshune—and hwen the lode is awlmost insupportabl, stil ad to the wate.—God, hoo reeds my hart, knows it to be tru, that I wish rather to share than to inkrees the burden ov the mizzurabl—to dry up, insted ov adding a singgl drop to the streem ov sorro.—As to the durty trash ov this wurld, I regard it not; the los ov it duz not kost me a si —for, after awl, I may say with the Spanish kaptain, that I am as good a jentleman as the king, *onle not kwite* so ritsh.—But to the point—

Shall I ekspekt you heer this summur? I mutsh wish that you may make it konveneent to grattefy me in a visit for a fu weeks. I wil giv you a roast fowl for your dinnur, and a kleen tabl-cloth evere day; and tel you a story by way ov dezert.—In the heet ov the da we wil sit in the shade; and in the ev'ning the farest ov awl the milk-mades hoo pas by my gate shal weev a garland for you.

If I shood be so unfortshunate as not to se you heer, do kontrive to meet me the beginning ov Oktobur—I shal sta heer about a fortnite, and then seek a kyndleer klimate. This plagy kof ov mine seems to gane ground, and wil bring me at last to my grave, in spite ov awl I kan do: but hwile I hav strength to run awa from it I wil!—I hav bin restling with it for theze twenty yeers past; and hwot with laftur, and good spirits, hav prevented it giving me a fawl; but my antagonist presses me klosur than evvur, and I have nuthing left on my side but anuthur jurne abrawd!—Apropo,—ar you for a skeem ov that sort?—If not, perhaps you wil akkumpane me as far as Dover, that we may laf together upon the beetsh, to put Neptune in good yumur, before I embark.——— God bless you.——— Adu,

LAWRENCE STERNE.

The Munk.

I HAD skarsele utturd the wurds, hwen a poor munk, ov the ordur ov Saint Francis, kame into the room to beg sumthing for his konvent. The moment I kast my eyes upon him, I woz pre-de-

termin'd not to giv him a singgl sous; and, akkordingle, I put my purse into my pocket—buttund t up—set meself a littl more upon my sentur, and advanst up gravele to him: thare woz sumthing, I feer, forbidding in my look; I hav his figgur this moment before my eyes, and think thare woz that in it hwitsh dezervd bettur.

The munk, as I judjd from the brake in his tonshure, a fu skatturd hwite hares upon his templs being awl that remaned ov it, mite be about seventy—but from his eyes, and that sort ov fire hwitsh woz in them, hwitsh seemd more tempurd by kurtese than yeers, kood be no more than siksty.—Truth mite lie between—he woz sertinle siksty-five; and the jenneral aer ov his kountenanse, notwithstanding sumthing seemd to hav bin planting rinkkls in it before thare time, agreed to the akkount.

It woz won ov thoze heds hwitsh Guido has of'n painted—mild, pale, penetrating, fre from awl kommun-plase ideaz ov fat kontented ignoranse, looking downwurds upon the erth—it lookt forwurds, but lookt as if it lookt at sumthing beyond this wurld. How wun ov his ordur kame by it, hev'n abuv, hoo let it fawl upon a munk's shouldurs, best knows; but it wood hav suited a Bramin, and had I met it upon the planes ov Indostan, I had reverenst it.

The rest ov his outline may be givn in a fu strokes; wun mite put it into the hands ov enne wun to dezine, for 'twoz nether ellegant nor uthurwise, but as karraktur and ekspreshun made it so; it woz a thin, spare form, sumthing abuv the kommun size, if it lost not the distinkshun by

a bend forwurd in the figure—but it woz the attetude ov intreete; and, as it now stands prezented to my emadjenashun, it ganed more than it lost by it.

Hwen he had enturd the room thre pases, he stood still; and laing his left hand upon his brest, (a slendur hwite staf, with hwitsh he jurneyd, being in his rite) hwen I had got klose up to him, he introdust himself with the littl story ov the wonts of his konvent, and ov the povvurte ov his ordur—and did it with so simpl a grase—and sutsh an are ov deprekashun was there in the hole kast ov his look and figgur—I woz bewitsht not to hav been struk with it.

A bettur rez'n woz, I had predetermind not to giv him a singgl sous.

'Tis very tru, sed I, replying to a kast upwurds with his eyes, with hwitsh he had konkluded his address—'tis vere tru—and hev'n be ther resorse hoo hav no uthur but the tsharrete ov the wurld, the stok ov hwitsh, I feer, is no wa suffishent for the menne grate klames hwitsh ar ourle made upon it.

As I pronounst the wurds grate klames, he gav a slite glanse with his i downwurds upon the sleev ov his tunik—I felt the full forse ov the appeel—I aknollidje it; sed I—a korse habit, and that but wunse in thre yeers, with megur diet—ar no grate matturs; and the tru point ov pitte is, as they kan be ernd in the wurld with so littl industre, that your ordur shood wish to prokure them by pressing upon a fund hwitsh is the proppurte ov the lame, the blind, the ajed, and the inferm—the kaptiv hoo lize down kounting ovur and ovur agen the

days ov his afflikshuns, langgwishes awlso for his share ov it; and had you bin ov the ordur ov Merse, insted ov the ordur ov Sant Francis, poor as I am, kontinued I, pointing at my portmanto, ful tsheerfulle shood it hav bin opend to you for the ransum ov the unfortshunate. — The munk made me a bow. —But ov awl uthurs, rezumd I, the unfortshunate ov our own kuntre shurele hav the furst rites; and I hav left thouzands in distress upon our own shore.—The munk gave a kordeal wave with his hed—as mutsh as to say, no doubt, there is mizzere enuf in evere kornur ov the wurld, as well as within our konvent.——But we distinggwish, sed I, laing my hand upon the sleev ov his tunik, in return for his appeel—we distinggwish, my good farther! betwixt thoze hoo wish onle to ete the bred ov thare own labur, and thoze hoo ete the bred ov uthur pepl's and hav no uthur plan in life but to get thro' it in sloth and ignoranse, for the luv ov God.

The poor Franciscan made no reply: a hektik ov a moment past akros his tsheek, but kood not tarre——Natshur seem'd to hav dun with hur rezentments in him: he showd nun—but letting his staff fawl within his arm, he prest both his hands with rezignashun upon his brest, and retyr'd.

My hart smote me the moment he shut the door.—Shaw! sed I, with an are ov karelesnes, thre several times—but it wood not do: evere ungrashus syllabl I had utturd krouded bak into my emadjenashun: I reflekted I had no rite ovur the poor Franciscan, but to deny him; and that *the punishment* ov that woz enuf to the disap-

pointed, without the addishun ov unkynd langgwadje—I konsidered his gra hares, his kurtsheus figgur seemed to re-entur, and jentle ask what injure he had dun me? — and hwy I kood yuse him thus?—I wood hav givn twenty livrer for an advokate—I hav behavd very il, sed I within miself; but I hav onle just set out upon mi travels, and shal lern bettur mannurs as I get along.

STERNE.

Vertshu.

I DO not remember to hav red in enne diskors, rittn expressle upon the bute and lovlenes ov vertshu, without konsiduring it as a dute, and as the meens of making us happe both now and hereaftur. I dezign, tharefore, this spekkulashun as an essa upon that subjekt, in hwitsh I shal konsidur vertshu no farther than as it is in itself ov an ameabl natshur, aftur having premiz'd, that I undurstand by the wurd vertshu sutsh a jenneral noshun as is affikst to it by the riturs ov morallete, and hwitsh by devout men jenneralle goze undur the name ov relidjun, and by men of the wurld, undur the name ov onnur.

Hepokkrese itself duz grate onnur, or rathur justis, to relidjun, and tassitle aknollidjes it to be an ornament to human natshur. The hippokrit wood not be at so mutsh panes to put on the appeeranse ov vertshu, if he did not know it woz the most proppur and effektual meens to gane the luv and esteem ov mankynd.

We lern from Hierocles, it woz a kommun saing

amung the heth'ns, that the wise man hates nobodde, but onle luvs the vertshuus.

Tully has a very buteful gradashun ov thawts to sho how ameabl vertshu is. We luv a vertshuus man, sed he, who lives in the remotest parts ov the erth, tho we are awltogether out ov the reetsh ov his vertshu, and kan reseve from it no mannur ov bennefit; nay, wun, hoo died several ajes ago razes a sekret fondness and benevvolense for him in our minds, hwen we reed his story; nay, hwot is still more, wun who has bin the enneme ov our kuntre, provided his wars were reggulated by justis and humannete, as in the instans ov Pyrrhus, hoom Tully menshuns on this okkashun in oppozishun to Hannibal. Sutsh is the natshural bute and luvlenes ov vertshu.

Stoesism, hwitsh woz the peddantre ov vertshu, askribes awl good kwollefekashuns, ov whot kynd soevur, to the vertshuus man. Akkordingle, Cato, in the karraktur Tully has left ov him, karryd matturs so far, that he wood not allow enne wun but a vertshuus man to be handsum. This indeed looks more like a fillozoffekal rant than the real opinyun ov a wize man: yet this woz hwot Cato verre sereusle manetaned. In short, the stoiks thawt they kood not sufficientle repprezent the eksellense ov vertshu, if tha did not komprehend in the noshun ov it awl possebl perfekshuns; and, tharefore, did not onle suppoze that it woz transendentle buteful in itself, but that it made the verre bodd eameabl, and banisht evere kynd ov deformete from the pers'n in hoom it rezided.

It is a kommun obzervashun, that the most *abandund to* awl sense ov goodness, ar apt to wish

thoze hoo ar related to them ov a different karraktur; and it is very obzervabl, that nun are more struk with the tsharms ov vertshu in the fare seks, than thoze hoo by thare verre admerashun ov it ar karryd to a dezire ov ruining it.

A vertshuus mind in a fare bodde is indeed a fine piktur in a good lite, and tharefore it is no wunder that it makes the buteful seks all ovur tsharms.

As vertshu in general is ov an amcabl and luvle natshur, thare ar sum partikkular kynds ov it hwitsh ar more so than uthurs, and theze ar sutsh as dispoze us to do good to mankynd. Temperanse and abstenense, faith and devoshun, ar in themselves, perhaps, as lawdabl as enne uthur vertshu; but those hwitsh make a man poppular and beluvd, ar justis, tsharrete, muniffesense, and, in short, awl the good kwolletys that rendur us benefishal to each uthur. For hwitch rez'n evn an ekstravvagant man, hoo has nothing else to rekkummend him but a false jennerossete, is of'n more beluvd and esteemed than a pers'n ov a mutsh more finisht karraktur, who is defektiv in this partikkular.

The too grate ornaments ov vertshu hwitsh show hur in the most advantajus vuze, and make hur awltogether luvle, ar tsheerfulnes and good-natshur. Theze jenneralle go togethur, as a man kannot be agreabl to uthurs hoo is not eze within himself. Tha are both verre rekwezit in a vertshuus mind, to keep out mellancholle from the menne sereus thawts it is engajd in, and to hindur its natshural hatred ov vise from souring into severrete and sensoreusness.

If vertshu be ov this ameabl natshur, hwot kan we think ov thoze hoo kan look upon it with an eye ov hatred and ill-wil, or kan suffer thare avershun for a party to blot out awl the merit ov the pers'n hoo is engaj'd in it. A man must be eksessivele stupid as wel as untsharetabl, hoo beleevs that thare is no vertshu but on his own side, and that thare ar not men as onnest as himself hoo may diffur from him in polittekal prinsepals. Men ma oppoze wun anuthur in sum partikkulars, but owt not to karre thare hatred to thoze kwolletys which ar ov so ameable a natshur in themselvz, and hav nuthing to do with the point in dispute. Men ov vertshu, tho' ov different interests, awt to konsidur themselvz as more neerly yunited with wun anuthur, than with the vishus part ov mankynd, hoo embark with them in the same sivvil konserns. We shood bare the same luv toards a man ov onnur hoo is a livving antaggonist, hwitsh Tully tels us, in the fore-menshund passage, evere wun natshuralle duz to an enneme that is ded. In short, we shood esteem vertshu, tho in a fo; and abhor vise, tho in a frend. I speek this with an i to thoze kruel treetments hwitsh men ov awl sides are apt to giv the karrakturs ov thoze hoo do not agree with them. How menne persons ov undouted probbete and egzemplare vertshu, on ethur side, ar blakkend and defamed? How menne men ov onnur ekspozd to publik obloquy and reproach? Thoze, tharefore, hoo are ethur the instruments or abetturs in sutch infernal dealings, awt to be lookt upon as pers'ns hoo make yuse ov relidjun to promote thare kawz, *not ov their* kawz to promote relidjun.

SPECTATOR.

On the Regulashun ov pueryl Dyvershuns.

MENNE fanseful methuds hav bin invented by thoze hoo wisht to rendur pueryl sports kondusiv to improovment. I nevvur found that tha wer suksesful. Hwile tha kontinu'd novveltes, tha ganed attenshun.—But the artefis was soon viz zebl; and, sutsh is the perverseness ov our natshur, it woz no sooner diskuvvurd that the sports, hwotevur tha wer, tended to improovment, than tha were considdurd as a task, and neglekted.

I must own meself an advokate for pueryl libberte, during the allotted ours ov relaksashun. Boys hav mutsh restraint and konfinement in the time ov studde. In the intervals ov applekashun, tha shood hav every induljense konsistent with moral and personal safete. Tha shood kontrive their own amusements, and vare and discontinu them at thare plezhur. Tha wil take violent eksersize; but violent eksersize is nessesserre at thare aje to promote growth, and is rendurd mere dezirabl on akkount ov the menne ours hwitsh tha spend in a seddentare employment. Tha wil run risks: but by theze tha wil gane ekspereense, and a nessesserre degree ov kurridje.

Parents, tharefore, of'n from an ameabl kawz indeed, hwen thare solissetude for the safete ov thare tshildren actuates them, are indoost to keep them undur paneful restrant, and to debar them the enjoyment ov devershuns kommun to thare aje, but attended with sum degre ov danjer. In spite ov evvere prekawshun, boys ov spirrit wil engaje in the yuzhual amusements ov thare ekwals; and, if tha hav bin konfin'd, will nashuralle run into greater

ekstravvaganses in behaveyur than thare kumpanyuns. My obzervashuns ar professedle the result ov aktual ekspereense: and from ekspereense I am abl to assert that boys ov manle spirits ar ofn kwite broken down and renderd effemenate and kontempteble by too grate a degree ov parental solissetude. Maternal fondness in eksess has ofn kawzd a favurit boy hoo promizt bettur things, to bekum, at last, what is called in the wurld a poor kretshur.

I kood kwote menne passages from the wizest amung the anetshents, tending to proov the ekspedeense ov inuring tshildren to hardships and danjurs. But tha have been ofn kwoted, and it is my dezine to attend to rez'n more than to awthorrete. It kannut then be denied, that the eksersizes and employments ov the bodde, hwotevur tha may be, produse a powerful effekt on the dispozishun.

Sum idea ov the turn ov mind is yushualle and justle formed from the professhun, the trade, the daly okkupashun. Thoze ov the effemenate kynd superinduse effemenase, weeknez ov mind no less than imbesillete ov bodde. Sumthing simmelar happns in pueryl devershuns. The boy hoo has been kept in leading-strings too long, and restran'd from hardy sports, wil nevvur be a mannevvur puzzes that bekumming spirit hwitsh kan enable him to act his part with propriete.

Helth, viggur, tsheerfulness, and a grate degre ov mental strength, depend on a liberal yuse ov thoze aktiv eksersizes hwitsh konstetute the jimnastik edukashun ov boys in moddurn ajes. I *wood* only wish so mutsh restraint as may keep *them from* vishus akshuns, from vulgar kumpane,

from a habit of kworrelling, and from feets ov immenent and real danjur.

The eldur boys ar to be inkurridjd in manle sports, for uther and more important rez'ns. At the aje ov sev'nteen or ateen, tha shood, even for a moral purpus, be induljd in fishing, shooting, hunting, tennis, krikket, and awl uthur devershuns, konsistent with safete, good kumpane, helth, and ekonnome.

The propensetes to vishus plezhurs ar ofn at that aje impetshuus. Nuthing tends more to devert thare korse, and less'n thare influence, than a keen luv ov innosent sports, and an ardent pursute ov them kontinued ev'n to fateeg. KNOX.

On Holledays.

I SHAL not dwel on the kommun-plase obzervashuns, konserning the plezhur ov rest aftur labur, or the yuse ov relaksashun in a studeus life. The wurld is awlreddy suffishentle konvinst ov its yuse and its plezhur, and wonts not arguments in its rekkummendashun. It is in sum degre sertanele nessesserre. It affords a variete. It sends bak the student with fresh spirrits to his pursutes, and indeed it is no less dezirabl to the instruktur than to the skollur. The employment ov a supurintendant ov a skool is full ov kare and ful ov labur; and he rekwires holledays for the sake ov his helth, his amuzement, and his domestik affares. But I must assert, howevur disagreeabl the doktrin, that in the grater part ov skools thare ar by far too menne holledays.

Thare ar too sorts ov holledays hwitsh must be

konsiddurd distinktle: the brakings-up or vakashuns, and the saints' days and publik festevals.

Brakings-up ar sertanle proppur. Tha giv the parent an opportunete ov bekumming intematele akkwanted with his tshild's improovments, by plasing them, during sevveral weeks, undur the parent's immedeate inspekshun. Tha enabl the boy to see sumthing ov the world, by introdusing him to his own fammele and thare vizzeturs. Tha undoutedle kontribute to the plezhur ov the boy, the mastur, and the induljent parent. Tha ar, and hav been, yuneversalle adopted in awl grate and establisht skools without a singl eksepshun; tha ar, tharefore, wize instetushuns.

But the kwestshun arizes, how long shood they kontinu, and how of'n be repeeted? In sum ov our most anetshent and sellebrated skools, the brakings-up happ'n not less than four times a year, and kontinu twise in the yeer six weeks. Besides this, evere red-lettur da, as it is kawld, is relidjusle obzervd as a pla-da. Upon the hole, it appeers, that not abuv half the yeer is realle devoted to instrukshun. I shood be ekstreemle sorre to oppoze the opinyuns ov the verre respektabl superintendents ov theze skools; but a regard to truth oblydjes me to say, that thare is not a shaddo ov good rez'n for allowing so large a number ov holledays. Indeed, it is no reflekshun on the judjment ov the prezzent masturs or trustees, to senshur sum ov the long-establisht prakteses in thare skools, sinse tha ar of'n awthorizd by ritten stattutes, and konfermd by a verre powrful law, the law ov kustum. But is haf the yeer nessesserre *to be deddekated* to relaksashun, on akkount ov

the labur ov the uthur haf? Shurele not; and if I mite ventshur to diktate on this subjekt, I wood enakt that thare shood be but too brakings up in the yeer. Theze shood be at Kristmas and at Midsummer, and shood kontinu wun month eetsh time.

The konsekwenses ov too long and too frekwent vakashuns ar obveus. Tha ar the los ov time, hwitsh mite be more yusefulle employd, the forgetting ov those things hwitsh wer awlredde akkwyr'd, by kontrakting idl and vishus habits, and a disrellish ov the employments and an impashense ov the konfinement ov a skool.

With respekt to the kommun obzervashun ov Saints' days and publik festivals in skools, I se littl rez'n in it. I no not how a boy kan pa a proppur respekt to a Saint's da bettur than by improoving his mind and endevvuring to akkwire nollidje upon it. Ar haf the preshus days ov tshildhood and yuth to be thrown awa, without improovment, bekawz tha ar markt with a red lettur in the Almanak? The praktis ov keeping them at skool indiskrimminatele, as tha ar of'n kept at prezent, is mannifestle absurd, and a rellik ov popere.

A fu singl holledays shood, howevvur, be allowd, in the intervals between the haf-yeerle returns ov vakashuns. But I wish them to be granted in the folloing mannur: If enne wun boy has performd an eksersize ov remarkabl merrit, or made an ekstraordenare profishense in enne respekt, so as to dezerv distinkshun, let a holleda be konseded in onnur ov him, and let it be kawld his holleda. This kannut fale ov eksiting a spirit

ov emmulashun; and hwile it effektshualle kontributes to the purpus ov nessesserre rekreashun, it must awlso kontribute to jenneral improovment.

KNOX.

Orrejin ov the Arts.

THE arts tend to lessen mannuel toyl; to prokure both the nessesserres and konveneenses ov life; and so to rendur our prezzent state more agreabl and happe. That the arts, in the erle pereud ov sosiete, wer but fu and imperfekt, is hwot mite be ekspekted. The real wonts ov men ar not numerus, and as long as tha kontinu so, thoze arts onle ar kultevated by hwitsh tha kan be most ezele supply'd. It woz not til nashuns had ekstended thare konnekshuns by kommerse, and akkwird a taste for the elleganses ov life, that menne ov the arts so kondusiv to nashunal welth and plezhur wer found out. Thus, hwile the arts hwitsh promote dissepashun and vise are but ov a moddurn date, thoze hwitsh ar nessesserre to livving were awlmost koeval with the kreashun ov the wurld.

Egypt woz the burth-plase ov the arts. To that kuntre we ow the invenshun ov the plow, so verre nessesserre in aggrekultur. The furst plows uz'd in tillage were awl ov wood. "A proof (sez Mister Goguet) that the tilling ov grownd woz introdoost in lite soils, sutsh as that ov Egypt." Priur to the invenshun ov the plow, wooden spades were us'd in huzbandre. In sum parts of Scotland, espeshalle in the Hilands, *a spade is stil* uz'd insted ov a plow. But this

must be owing, ethur to the povvurte ov the farmur or to the grownd being inaksessebl to the plow. Iurn, ov sutsh jenneral yuse in awl the arts, woz ov awl the mettals the last diskuvverd, and the last employd in mekanniks. Wont, a konshusnes ov it, and industre, wer the muthur ov the arts; but in vane shood we no our wonts, had not the God ov natshur furnisht matereals and invenshun hwarewith to supply them. Livving in an aje in which the arts ar brout to grate perfekshun, and enjoying the advantajes tha prokure us, we pa littl attenshun to the grate efforts nessessere to thare produkshuns: and yet we are told that thare ar parts ov the wurld, the inhabbetants ov hwitsh stil kontinu ignorant ov the arts most yuseful and nessesserre.—Thare ar nashuns, or rathur tribes ov savvajes, to hoom bred, the most kommun food, is not nown.—Fier, at leest how to prezerv and renu it, woz long unknown in the wurld; we se, from the wel-nown fabl of Prometheus, that the heethens thawt it kame from hev'n. Magellan sez, that the pepl ov the Marianne Ilands thawt it woz an annemal that fed upon wood, and wer afrade to kum neer it. Tho' Mexico and Peru abownd with iurn, yet the yuse ov that mettal woz not nown to the inhabbetants hwen the Spanyards kame amung them. The orrejin ov the most simpl and ezee art, if it kontribbute to releev our wonts, or to inkrees our konsekwense, be it the gift ov natshur or the effekt ov industre, is wurthe our admerashun. Tshanse has led to the diskuvvere ov menne arts. For, tho' nesessete set men upon making attempts to supply thare wonts, and those

attempts hav bin mostle suksesful; yet, without fortshunate insedents, menne things nessesserre to life kood not hav bin diskuvvurd.

The Egyptians were akkwaneted with the arts from a verre erle pereud ov the wurld. Thare linnen yarn (sed to hav bin ov a verre fine tektshur) and fine stuffs, menshund in skriptshur, show them to hav bin wel akkwaneted with the arts ov spinning and weeving. The pirramids, thoze enormus masses, hwitsh hav withstood the laps ov time, ar a standing monnument ov thare skil in arketektshur: but thare taste woz bad. Nethur dezine nor just proporshun are to be found in those publik wurks. Hwot historeans and travvelers hav sed ov the time hwhen, and the pers'ns by hoom the pirramids were bilt, is onle konjektshur. Sum think tha wer bilt before the flud; uthurs, that tha wer the wurk ov the Israelites, hwilst in bondaje in Egypt. The most probbabl konjektshur seems to be, that tha ar sepulkral monnuments, in hwitsh the embalm'd boddes ov thare kings and grate men were lade; for the Egyptians beleeved that the immortallete ov the sole kontinu'd no longur than thare boddes remaned unkonsum'd.

THOMPSON'S GENERAL HISTORY.

Sienses.

THARE is a klose konnekshun between the arts and sienses; they egzist togethur, and the improovments ov the wun hav a tendense to rendur *the uthur* more perfekt. Hware the arts flurrish, *happe jeneusses* ar stimmulated to make resertsh-

es, and to promote nollidje. The devizhun ov land, the kanals dug to reseev the warturs ov the Nile, and thare egzakt admezhurement ov the hyte ov the waturs, show the Egyptians to hav bin akkwanted with mekanniks and jeommetre; nor wer tha stranjurs to astronnome. Tha divided the zodeak into twelve sines, nu the moshun ov the hev'vnle boddiz, kood kalkulate eklipses, and assine the kawses ov them. Tha had sum noshun ov a plurallete ov wurlds, and ov the moshun ov the erth. The Egyptians uzed hierogliffikal or emblemattekal riting: that is, the figgur ov an objekt woz made to repprezent the objekt; and this, before the karrakturs wer invented, woz, verre probbable, the oridjenal methud ov riting, uzed by awl nashuns. Our letturs came from the Romans, the Roman alfabet from the Greeks; and the Greek karrakturs, sum ov hwitsh are ov Hebrew oridjenal, kame from the Phenicians: hense it is no improbbable inferense, that letturs were not before the time ov Moses; and that God himself gav them to that legislatur upon Mount Horeb. From the histore ov the anetshent Egyptians, kum down to us, we se, tha had a jeneus for invenshun, but karrid nuthing to perfekshun; tha wer grossle superstishus, and mutsh weddid to absurd kustums. The arts and sienses arriv at perfekshun by gradual improovments; wun has the onnur ov the invenshun, and anuthur that ov improoving it.

Evere thing hwitsh relates to the anetshent Greeks is wurthe our attenshun; tha had just ideaz ov the unaleenable rites ov men, and menne wer thare jenerus and suksesful struggls for lib-

berte. Freedum operated in the lawz ov the several republiks, influenst thare mannurs and taste, and woz frendle to improovments in the arts and sienses.

Sparta and Athens wer the too Grecian republiks that made the gratest figgur; both wer kurrajus and enterprizing: annemated with a luv ov libberte, tha performd the most heroik akshuns; and yet the Spartans and Athenians wer verre dissimmelar in thare mannurs; this dissimmelarrete kood not be the effekt ov klimate, but must hav bin owing to sum uthur kawz. Hwotevur Spartan mannurs wer before Lacedemon woz guvvurned by the lawz of Lycurgus, I am apt to think that his lawz, hwitsh that pepl obzervd for neer five hundred yeers, had grate influense in forming thare manners.

THOMPSON'S GENERAL HISTORY.

THE END.

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